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A DISCOURSE ON THE IMPORTANCE OF
SCRIPTURAL VIEWS OF THE CHARAC-
TER OF CHRIST.

Yea, doubtless, and I count all things but
loss, for the excellency of the knowledge
of Christ Jesus my Lord.—Phil. iii. 8.

IF the importance of a subject may be estimated by the attention it excites, and has long excited, among serious and enlightened men, it must be acknowledged that the person and work of Christ, as exhibited in the Holy Scriptures, and maintained by the Christian world, are subjects which demand the calmest inquiry and most serious discussion. In all periods of the Christian Church, and in all communities where Christianity has prevailed, the different opinions entertained respecting the attributes of its Author, have called forth the warmest affections, and employed the noblest energies of the human mind. Widely as different sects have verged from each other, the earnestness of their inquiries, and the sacrifices often occasioned by their opinions, not only attest their sincerity and the importance of the question, but indicate the serious consequences involved in different systems, and the duty of all to embrace and promote the truth undiminished by sophistry, and uncorrupted by tradition. Some, indeed, wish to maintain a strict neutrality on this point, contending that the distinction between the different systems is too nice to be perceived by common minds; that no criterion

has yet been established whereby their opposing claims can be satisfactorily examined; and that, if we cherish the spirit and obey the precepts of Christ, it can be of no consequence whether our views of his person and work be correct or not.

But if we consult those who have thought most, and are best qualified to estimate the doctrine, we shall find them of one mind in contending for its importance. For if all parties have occasionally maintained their opinions with undue pertinacity and violence, they will all confess it is every one's duty and interest to see to it, that his views of Christ are substantially consistent with the word of God. In this respect at least, their ideas agree with the current language of the New Testament, which represents faith in Christ and the acknowledgement of his divine character, as points of essential moment in the great business of salvation.

When our Lord put that question to the Pharisees, which he still puts to us, *What think ye of Christ?* it evidently implied that the thoughts which men entertain of him may be intelligibly expressed; that there is some test by which their accuracy may be fairly tried; and that the conclusions formed on the subject involve consequences of the most serious nature. For, said he, on another occasion, "If ye believe not that I am *He*, ye shall die in your sins, and whither I go ye cannot come."

This language, certainly, had an

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immediate reference to the Jews, among whom our blessed Lord had made his appearance as the promised Messiah, and by the purity of his conduct, the wisdom of his sayings, and the splendour of his miracles, as well as by his own testimony and the foresight of his death and resurrection, had verified the predictions which foretold his coming, and proved the validity of his claims. As the peculiar people of God, favoured with the first visits of their Deliverer, and the sensible demonstrations of his divine power, it was their incumbent duty to receive his doctrine and submit to his authority, as the Son of God; whence their unbelief filled up the measure of their iniquity, and brought upon themselves and their posterity, for a series of ages, the most signal ruin. But if error and unbelief were, in their case, so criminal and destructive, it doubtless becomes us to deprecate the same spirit; knowing, from the New Testament, that scriptural views of the person and offices of Christ are of vital importance, and that every deviation from the truth will endanger our faith and hope, our obedience and security. For if it be "life eternal to know the only true God, and Jesus Christ whom he hath sent," we may consider the Lord of life and glory as still saying to the world, "Unless ye believe that I am he, ye shall die in your sins."

We do not mean by this inference to insinuate, that a perfect comprehension of our Saviour's character, as delineated in the Scriptures, or the adoption of any particular hypothesis on the subject, is essential to present justification or future glory. For though the Gospel requires faith and repentance as the terms of salvation, and is designed by its moral influ-

ence to produce universal purity, it is nevertheless a dispensation of grace, the blessings of which are gratuitously bestowed, without regard to the merit or demerit of its recipients. And though it be certain that all who repent and believe the Gospel, and obtain the promise of salvation through our Lord Jesus Christ, are in some degree made the subjects of divine light and christian holiness, yet it must be confessed that, with respect to the generality of believers, the light that is in them shines with a feeble lustre, scarcely sufficient to render their own darkness visible; while the holiness of their hearts, though sincere and increasing, is interrupted and enfeebled by many infirmities. If then a variety of errors and imperfections may in other respects consist with genuine piety, it would be absurd to contend for the absolute necessity of perfect knowledge or entire freedom from error in one particular, where the human imagination is so liable to be deceived. And if the apostles, whose views of our Saviour before his resurrection and ascension appear to have been exceedingly confused, if not erroneous, were notwithstanding the subjects of saving faith; doubtless there may be some still, who labour under the same misconceptions, and yet so far "believe that Jesus is the Christ, the Son of God, as to have life through his name." Few, indeed, have strength of mind or opportunities of improvement sufficient, amidst the grandeur of the subject and the clashing of different reasonings, at once to perceive the true and discover the fallacious. And though some may have always believed and maintained the truth in its natural purity, while others have been embarrassed and partially misled by the plausibility of error, a close

inquiry would perhaps convince us that the soundness of the former, if not entirely nominal, has in many cases arisen from causes purely accidental, in the production of which their moral and intellectual powers had little or no share; while the mistakes of the latter, instead of flowing from moral turpitude, or a disrelish for the truth, may, in some individuals at least, be traced to a variety of unavoidable and inauspicious events. If, then, the moral defects of one man, when blended with a principle of faith and piety, do not extinguish in our breasts the hope of his acceptance, nor forbid us to own him as a christian brother, why should the mental weakness and partial mistakes of another, if possessed of the same graces, annihilate his interest in Christ, or exclude him from the divine kingdom?

But in making these remarks, God forbid that we should apologize for the perverseness of human intellect, or assume so unscriptural and delusive an hypothesis as the innocence of theological error! It is our wish simply to disclaim the indiscriminate severity sometimes used in censuring those who err from the truth in judgment, while, upon the principles of grace, candid allowances are made for those who retain it in profession, but depart from it in spirit or in practice. If, indeed, the grace of God be promised and dispensed by the Gospel, notwithstanding the imperfections of its recipients, we see not why an error of the judgment, simply considered, if not produced or accompanied by obliquity in the will or malignity in the affections, should place a man beyond the confines of hope, any more than an error of the temper or the conduct. Nor would more severity and less forbearance be shewn in one case than the other,

were our pride less impatient of opposition, or our party predilections less powerful, than the interests of virtue and the commands of God. If, in short, the judgment be a passive power, the criminality of those who have fallen into error is not to be imputed so much to the mistakes themselves, as to the state of mind and co-operating causes under whose influence their opinions have been formed; and, of course, that criminality may exist in very different degrees, from an imperceptible prejudice to a deep and invincible antipathy, the proportions of which, in the case of any individual, the eye of Omniscience alone can discern.

But though, for these reasons, we would check the spirit of indiscriminate censure on the score of heresy, and disclaim the thought of consigning others to perdition, deeply as we deplore their errors; yet we contend that scriptural views of the person and offices of Christ are unspeakably important, and that every error is dangerous, as it affects the foundation of our faith, indicates a perverted mind, and tends to increase and perpetuate the perversion. To the man who doubts the doctrine of a moral and retributive Providence, or who, believing that doctrine, denies the authority and existence of a divine revelation, the scripture doctrine concerning Christ is a subject of the highest importance; since it proposes a fact, which, if properly established in the mind, must at once overturn all the objections of atheism, and settle the points in dispute between the deist and the christian. To the deluded votaries of paganism, to the devotees of the mahometan imposture, and to the zealous supporters of the Jewish law, the knowledge of Jesus Christ, the incarnate Saviour, will communicate a light sufficient to remove

their delusions, and be followed by a train of the most serious and lasting consequences. And to Christians of every name, "who confess with their mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead," scriptural ideas of his person and character are highly desirable and important; that, holding the head, and rejoicing in the common salvation, they may think less of minor differences, and concentrate their efforts for the progress of the Gospel, and the overthrow of infidelity and sin.

If we consider, more particularly, the value of truth in general, and especially divine truth, it will be evident that the knowledge of Christ is not only desirable, but of vital moment, as it affects our rank in the scale of being, and the progress we have made in mental and moral excellence.

A capacity of knowledge, and the exertion of that capacity in its actual attainment, are obviously the first indications of a rational and superior nature, and the means of connecting us with beings of a higher rank. What then are ignorance and error, with all partial and confused perceptions of truth, but the symptoms of a weak and unenlightened mind, which confines its attention to sensible realities, regardless of its superior powers, and the chief end of its existence. If ignorance and error, so hostile to the purpose of our being, were the result of an irreversible necessity, we must observe and deplore them as calamities, which the absence of guilt alone could mitigate; but resulting, too commonly at least, from the voluntary indulgence of prejudice and passion, or the wilful neglect of instituted means, we must regard them as calamities which assume the character of crimes.

If the knowledge of truth be the only food of a healthful and improving mind, the limitation of that knowledge to a few particulars, especially of the lowest kind, is the sad proof of a fallen and degenerate spirit, and a powerful obstruction to the attainment of that mental and moral maturity which is the primary, or rather ultimate design of life. Hence so many of our race pass through the stages of their animal economy, and approach the very verge of decrepitude and the grave, while their minds continue in the feeblest state of infancy or childishness, neither enjoying the pleasures, nor performing the duties of a spiritual maturity.

In the absence of Christian knowledge, men have frequently discovered peculiar skill, or acquired eminent distinction in the transactions of commerce, the affairs of government, the pursuits of literature, and the higher attainments of philosophy and general science. But the immortal mind was formed to connect us with eternity, and to fit us for a state of superior knowledge and enjoyment in the divine presence. The most refined scholar and the profoundest politician, have therefore made but an imperfect use of their time and faculties, if, in the midst of secular pursuits and exterior accomplishments, they have neglected those principles and virtues which alone discover the realities or prepare for the beatitude of a future world. Hence our Saviour, in accordance with these sentiments, represents the knowledge of himself and life eternal as intimately combined, if not identified. It was a deep conviction of this truth which glowed in the bosom of St. Paul, when he "counted all things but loss for the excellency of the knowledge of Christ Jesus,

the Lord;" when he expressed it as the highest object of his ambition, "that he might know Christ, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to the design of his death;" and when he desired, with so much earnestness, "to comprehend with all saints, what is the height and depth, the length and breadth, of the love of Christ, which passeth knowledge, so as to be filled with all the fullness of God." St. Peter, likewise, impressed with the same sentiment, earnestly exhorts us "to grow in grace, and the knowledge of our Lord and Saviour Jesus Christ." For by this process the powers of the inward man will be strengthened and matured, while the pleasures and pursuits of time will be ennobled by a participation of those which are spiritual and eternal.

Harlow.

T. F.

(To be continued.)

ABSTRACT OF A SERMON BY THE REV. WM. YATES, FROM CALCUTTA, IN AID OF THE BAPTIST MISSION, DELIVERED AT THE REV. J. H. EVANS'S CHAPEL, ST. JOHN-STREET, GRAY'S INN-LANE, JUNE 18, 1828.

ROMANS i. 28.

"AND even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Idolatry is essentially the same in every age, and in every place. It is the same in its origin, the same in its nature, and the same in its effects. It arises from the moral depravity of the heart, from a desire not to retain the knowledge of God. This is evident from the manner in which it was produced. Men did not become exceedingly wicked and devoted to idols all on a sudden. They were once possessed of some true

light, "because that which may be known of God was manifest in them; for God shewed it unto them:" and this light they had first to fly, before they could plunge into profound darkness. All idolaters, both ancient and modern, have degraded themselves by extinguishing in their hearts the light of nature, for "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." This was the origin of all the absurdities of heathen mythology; and this it was that led them to "change the truth of God into a lie, and to worship and serve the creature more than the Creator, who is blessed for ever."

In viewing the false systems of worship into which a darkened imagination and a corrupt heart have led men, we perceive that they are in many respects dissimilar; yet how many soever may be the species and varieties, there is a generic likeness in them all. One man worships the god which his own imagination has formed, which is altogether such an one as himself, or such an one as he could wish the Deity to be; another will fix on some sensual object of honour, wealth, or mirth, and will prostrate his whole soul before it; and a third, sinking into still grosser darkness, will "change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Still how much soever they may differ among themselves, they all agree in this, that they do not worship the true God, but choose something else more suited to the inclinations of a depraved mind.

When the Greeks and Romans rejected God, and liked not to retain him in their knowledge, what

was the consequence? God rejected them, and gave them over to a reprobate mind, to do those things which are not convenient; and the necessary result of such rejection was, that they became "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity;" they became "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such were the effects produced by idolatry among the ancients, and such we maintain to be the effects produced by it in modern times. We are blamed by some as describing the vices of the heathen in language too highly coloured; but what language can be stronger than that employed by the apostle? We only say that the same in its full extent is still applicable, and let those who object to it, first show that idolatry, by perpetuating its mischiefs and miseries for nearly two thousand years longer, has grown better in its influence than it was in the days of the apostle.

The object of this discourse will be, to give a description of the state of the heathen—and to consider what effect this view of their state ought to have upon us.

I. The state of the heathen is described by the apostle under two heads. They are possessed of a reprobate mind; and they do the things that are not convenient: under these may be included all the vices of their hearts and lives.

First, *They have a reprobate mind.* The term reprobate signifies disapproved, and its meaning may perhaps, in the present instance, be best ascertained by considering what sort of a mind that

is which is approved. When God created man, it was in his own image, and after his own likeness; and when men are created anew in Christ Jesus, who is the image of God, they are said to put on a new nature, which is renewed in knowledge after the image of him who created it: a mind, therefore, that is approved by God, must be one that is renewed in knowledge: its views of the divine character must be correct, and those views must have a holy and transforming influence. In proportion as any one is possessed of a knowledge of the only true God, and Jesus Christ whom he has sent, he will have an approved mind; and in proportion as he is destitute of this knowledge, he will have a reprobate mind. This being the standard by which we are to judge, it will be easy to shew from the profound ignorance of the natives of India on all divine subjects, that they are given over to a reprobate mind. For the sake of illustration, we may notice their ignorance of the Divine Being, of the plan of salvation, and of an eternal world.

1. The notions of the heathen concerning God are various and discordant. Sometimes they profess that we can know no more about him than the blind do about colours; and at other times they discourse with as much boldness on the subject, as though they were acquainted with it in its full extent.

The supposition that qualities both vicious and virtuous reside in all their gods, makes sin appear very trifling in their estimation, and tends to confound all the distinctions between vice and virtue. When they look at the sins committed by them, they regard them as a piece of diversion, and this lessens in their estimation the turpitude of vice, and leads them to

think little of those crimes which are sanctioned by such examples. The effect produced upon their practice by such views must be pernicious, as it can never be imagined that they will strive to be more virtuous than the gods whom they worship.

2. Correct views of the divine character are at the foundation of all true religion, and an error in these must be attended with consequent errors in the superstructure of which these are the basis.—Hence mistaken views of God lead to mistaken views concerning the plan of salvation. This is strikingly exemplified in the ideas which the heathen entertain of salvation. They depend upon works of merit. The ceremonies performed with a view to acquiring merit are of various kinds, such as bathing in the Ganges, repeating the name of God, counting over a string of beads, making offerings of rice and flowers to the gods, building ghauts and temples, and giving something to the poor: by one or other of these means they seek to lay up a stock of merit for another world, and on this they place all their hopes of salvation. They have no idea of the mercy of God without works, or of the forgiveness of sin unless expiated by their sufferings, or of the possession of heaven except as the reward of their merits. In all these things they evince the most lamentable proofs of a reprobate mind.

3. Ignorance in the use of means implies ignorance of the end to be attained. When we consider the nature of that bliss after which the heathen aspire, we may cease to wonder at the plans which they have devised for its acquisition. Their highest devotees aim at absorption in the Deity. Those who seek salvation by their works expect such bliss as shall correspond

with their merits; and the greatest felicity they can obtain by these, is a residence in the heaven of the gods for a limited duration, and an indulgence in sensual delights during that period; after which they must return to the world again, and to all the miseries which flesh is heir to. How truly may they be said to be given over to a reprobate mind, who are thus ignorant of God, of the plan of salvation, and of an eternal world!

Second, Our text states, that in addition to having a reprobate mind, they do those things which are not convenient. Their practice corresponds with the state of their knowledge, and the state of their hearts: and the total absence of holiness, and the unceasing commission of crime in their general deportment, are substantial proofs that their minds are reprobate. It would be impossible for us to dwell on all the particular things done by them which are not convenient, as that would require us to comment on all the vices enumerated by the apostle in the context. Their lying and lust, their covetousness and cruelty, will furnish enough to illustrate the subject, and from these it will not be difficult to form an estimate of the rest.

Their *lying*.—The character of a people must always be in accordance with the things they believe. The Hindoos believe tales the most monstrous and absurd. The Shasters, which they use as their Bible, are filled with the most idle romances; yet they receive these as truth; and what wonder that they who receive such monstrous lies, should be themselves given to lying? This crime extends to a most alarming degree. They consider the sin to consist, not in lying, but in being detected in their lie; and even that they regard as a very

trivial matter. This sin prevails in all classes, and in all their civil, commercial, and even domestic pursuits. So much does it prevail in civil life, that in the courts of judicature it is almost impossible to get at the truth, or to administer justice. In mercantile concerns, it is their constant rule to ask twice as much as they mean to take; and, after telling many lies as to its value, and what it cost them, they will sell the article for one-third less than they at first demanded. In fact, their word cannot be taken, except in cases where their own profit is not concerned: in all other cases they give you just such an answer as they suppose will please you best. This is one of the things they do "which are not convenient;" and the inconveniences of this practice are almost endless. So are those which arise from

The free and unrestrained indulgence of *vicious appetites* and *propensities*. The sins specified are the very sins which they commit. I have gone through this chapter with the Pundits, and have found, from their own confession, that this is really the case. The crime which by the law of Moses was punished with death, is, by the institutes of Menu, sanctioned.—They are confirmed in these crimes by the climate, by their early marriages, by their laws and institutions, and by the practices of their gods and goddesses; and when these vices are confirmed by habit, maintained by law, and sanctioned by the highest authority, what wonder if they be carried to a most enormous extent? Hence the rich confine their women in their houses, like so many dungeons; hence, amongst the lower classes, fidelity between man and wife is rarely to be found; hence endless animosities and hatred amongst families;

and the total want of reverence from children to their parents.—Who can look on all this, and not say that "they do those things which are not convenient?"

Their *covetousness* must also be noticed. If, in the language of the apostle, it is said that "the covetous man is an idolater," we shall not wonder that all idolaters are covetous. They believe that money is every thing, both for this world and the next. They can purchase every sensual indulgence for money on earth, and they suppose heaven to offer nothing better. When they are urged to become Christians, it is not uncommon for them to say, "Give us fine houses, and plenty of gold, and we will become Christians." They know that, having money, they can perform many expensive rites, and they suppose that by performing these they can rise to heaven itself; in fine, that there is no joy in earth or heaven which they cannot obtain through this sovereign medium. They will submit to any thing, however base and mean, for money. They have a proverb in constant use among them, which plainly shews their opinion on this point—"For money, men will bear a mountain; but without it they will not move a straw." It is contrary to the directions of their Shasters for any Brahmin to become the servant of a foreigner, for they call foreigners barbarians; and yet, for the sake of acquiring gain, there is not a priest among them but will acknowledge a barbarian for his master. Hence, in visiting families, they will eagerly seize on that which is not their own. They will offer up prayers to the goddess Kalee, to be assisted in their depredations on the property of others; and it is in the knowledge of him who now addresses you,

that in one instance, in which these prayers were supposed to be unanswered, the goddess herself was robbed of all her ornaments.

Lastly, the *cruelties* they practise. These, indeed, are so numerous, that it will be impossible for me to mention all. I will confine myself to the mention of a few of which I have been eye-witness. Some of these cruelties they practise on themselves, and some they practise on others. Some of them are negative, others are positive. In many cases they will see misery and distress, without moving to afford the least relief: they will see the house of a neighbour consumed, and all his property destroyed, without offering him the least assistance. But why should I mention this negative kind of cruelty? Look at their positive cruelties. Instead of visiting their sick relatives, and comforting and supporting them, they take them from their homes—from all that is dear to them—down to the banks of the river; they immerse them in the water up to their chin; they fill their ears and their mouths with mud, and so hasten their ruin. In the streets of Calcutta I have seen men fastened to a long pole, by hooks passed through the integuments of their backs, and then swing round by a rope with a swiftness which deprived them of their reason. Some have iron spits run through their tongues, or sticks passed through their sides. But the greatest of all their cruelties is the burning of widows. The son has his mother taken from her home, and after performing certain ablutions by the river's side, she is taken to the funeral pile, round which she is made to pass seven times. She is then conducted, in the coarsest manner, to her seat on the pile. Her cruel son makes himself ready; and when the poor

widow has taken the head of the deceased on her lap, and has given the token that she is ready, he takes the torch, and kindles the pile which is at once to burn the father that begat him, and the mother that bare him. Her horrid shrieks are drowned by the shouts of the people and the noise of drums; and the multitude return home as delighted as if they had been at a feast. Behold all this in imagination, as many have done in reality, and then say if the heathen be not “given over to a reprobate mind, to do those things which are not convenient.”

II. Reflections upon vices like the foregoing, ought to produce some effect upon our minds, and in pursuance of our subject, we shall now consider what that effect ought to be.

1. In the first place, we ought to learn from the state of the heathen, how evil and how dangerous a thing it is, to resist the light which God has given us. If we banish him from our thoughts, we must expect that he will cast us off from his presence. How came the Gentiles to sink into this state of moral degradation? It was through their not liking to retain God in their knowledge, from which we learn, that to banish God from our thoughts is a great sin. We all acknowledge that the Divine Being is just: and if so, the calamities into which he has suffered the heathen to fall on account of this sin, is a proof that it is an exceedingly great one. What sin can be greater than the desire not to retain even one thought of God in our minds? He must be our most inveterate enemy whose name we do not wish once to cross our minds; and on whose person and character we cannot bear to reflect even for a moment. To what a pitch of enmity against God

must men arrive, before they can say, No God! no God! Such a disposition, left to operate to its full extent, would dethrone the Eternal, and involve the universe in perpetual anarchy! When men go to such lengths of iniquity, what must be done? It becomes necessary for God to give them over to a reprobate mind, that their subsequent experience may exhibit the folly of their conduct; that they may receive from themselves the just punishment of their sin, in being made to eat the fruit of their own doings; and that their example may serve as a beacon to others, to guard against the dangerous rock on which they split. Let not any one, therefore, think it hard in God thus to give them over. You may beseech a man who is your enemy to be reconciled, but if after all means have been used, his hatred still continues so great that he cannot bear even to think of you, you must give him up, and leave him to himself. Thus God has given up the heathen to a reprobate mind, and to do the things that are not convenient.

If the not liking to retain God in their thoughts has brought upon them such miseries, then we infer that the same crime in us, who have much greater light, will be attended with consequences still more aggravated. Do we wish then to avoid, as the greatest of all evils, being given over by God to a reprobate mind? Let us take care that we retain the knowledge of him in our thoughts, that we set him always before our eyes, and dread, more than death itself, the idea of being given over to the devices of our own hearts. When convictions of the importance of religion are impressed upon us, let us tremble at the thought of smothering them. Who can say what

may be the consequence, and whether God, provoked by our conduct, may not swear in his wrath, that we shall never see his rest? Let the example of the heathen impress upon us a holy dread and salutary caution.

2. While we guard against the sin which has brought upon the heathen so much darkness and distress, let us learn to be grateful for our superior situation and privileges. Some have argued, that if our greater blessings bring greater responsibilities, and the heathen can be saved by the light of nature without the Gospel, then their condition being equal to ours, we have no ground to boast of our superior advantages, or to seek their improvement. But the question is, Can the heathen be saved without the Gospel? If they can, the objection is valid. It is of no use for us here to speculate on possibilities, we must appeal to actual experience: and where was there a Gentile nation ever known, that found the way of life without the Gospel? How many ages have the nations of the East tried to find this way without success? How many years did the learned Greeks and Romans seek without being able to find it? With all their wisdom they knew not God, or when they did know him, glorified him not as God. We do not take upon us to say that no one amongst them ever was saved, but this we maintain, that few, if any, ever were; and if ever such instances did occur, they were saved in consequence of the atonement and intercession of Christ, and would have prized, above all wealth, the knowledge of the Gospel. But while we are in uncertainty respecting the salvation of a single individual from among all the Gentile nations, we are certain of the salvation of thousands, even from

a single nation, where Christianity has prevailed. To argue against the Gospel because it involves great responsibility, would be to argue against every blessing that God has bestowed upon us. It would be to assert that non-existence is better than existence, because existence involves responsibility. It would be to argue that ignorance is better than knowledge, because knowledge involves responsibility. Every thing valuable has great responsibility attached to it, and by the vast responsibility attached to the Gospel, we learn its infinite value. Instead, therefore, of despising and trifling with this greatest gift of Heaven, let us learn rightly to appreciate and use it ourselves, and exert our influence to send it to others, who are perishing for lack of knowledge.

Contrast your state with that of the Hindoos, and you will see that you have great cause for thankfulness. You have a Bible, which is as a light shining in a dark place, to guide your feet in the ways of peace: they have nothing but the wildest romances and fictions about gods and goddesses, in that book which they revere as their bible. Your bible excites in your mind repentance for sin, and desires after holiness: theirs sanctions sin, and excites in the mind the most unhallowed passions. Yours shews to you the way of life, and the means by which that life is to be obtained; theirs bewilders them in an endless labyrinth of ceremonies, and leaves them in utter darkness about futurity. You have teachers to instruct you in the things that belong to your peace; whilst perfect ignorance might be considered as bliss, compared with the instruction which they receive. You have Sabbaths and the means of grace; while the name of Sabbath and all its blessings are totally

unknown to them. You who esteem, with David, one day spent in the courts of the Lord's house as preferable to a thousand common days, may conjecture what a dreary land that must be, on which the light of a Sabbath day never dawns, and where there are no calls to remind the soul of God, its duty, and its destiny. You, many of you at least, have the hope that when you die, you shall, through the grace of Christ, be carried by angels into Abraham's bosom; but they, at the very best, can hope only for a sensual heaven, and after enjoying that, have the gloomy prospect of returning again to this world of sorrow. When we thus contrast our state with theirs, shall we not be grateful? Shall we not adore that Providence which placed us in a christian land, and that grace which placed us in a christian church? Unworthy of the name of christians, and of the blessings of christianity must we be, if such considerations fail to move us. Let us be ashamed of our ingratitude, ashamed that we have lived so much below our high vocation, and let us seek that our gratitude may in some happy proportion correspond with our exalted privileges.

3. The view given of the state of the heathen, while it leads us to be thankful for our enjoyments as Christians, ought also to lead us to pity and pray for them. In viewing ourselves as elevated above them by gospel light and gospel blessings, let us take heed that we do not look down upon them with contempt, as that would ill become the elevation to which we have been raised by grace alone; rather let us learn to look upon them with eyes of compassion, as the Saviour did upon us, when he saw us in our sins and in our blood. Though they brought all their mi-

series upon themselves, and deserved to be given over to a reprobate mind, since they liked not to retain God in their knowledge, still they are objects of pity; and it is in vain for us to excuse ourselves from the duty which we owe them, by alleging their unworthiness. We, like them, have all forsaken the fountain of living waters, and attempted to hew out for ourselves cisterns, broken cisterns, that can hold no water; and had God assigned this as a reason for not pitying us, we had to this time been in a state of hopeless misery. We are to look at what they are, and not at what they deserve. When we see persons in utter wretchedness, we pity them, although we know that that wretchedness has been owing to themselves. And what objects more calculated to excite compassion can there be, than these poor, deluded, perishing idolaters? Do we sympathize with those who are labouring under a loathsome disease? They are deeply and degradingly affected with the leprosy of sin. Do we pity the dying, when they perish far from friends and all relief? They are dying far from God, and all relief in trespasses and sin: and their death is not that of the body merely, but a death which must extend its influence through eternal ages.—Would it excite our commiseration to see thousands dying all around us, and the devastation universal? What then ought to be our feelings, when we look on the plains of India, and find that there are more than a hundred millions there dying in their sins, and that the disease of which they are perishing is extending its malignant influence from generation to generation; whilst scarcely any are to be found who will attempt to stop its progress? Do we really believe this

to be the state of the heathen, and can we look on this vast field, stained with the blood of so many millions, without feeling pity?—Then we must have hearts of flint and not of flesh; for certain it is, that no scene on earth can be more touching to the sensibilities of a renewed mind. Some will say, we do indeed pity them, and deplore their wretched condition; but then the question is, do you pray for them? Do you wrestle with God on their behalf? That pity which is not accompanied by prayer is all formal. Pity without prayer is affectation, as prayer without exertion is hypocrisy. We exhort you to compassionate their case, that this divine feeling may lead you to intercede with God on their account. A few sensations of regret, and a few expressions of condolence, will be of little avail in a case like this. Unless you are brought so far to pity, as fervently and constantly to pray, your compassion will never reach the heathen. As an encouragement to prayer, let it be remembered, that sad as their case is, it is not hopeless. They are included in the covenant that is ordered in all things and sure: they are promised to Christ for his inheritance; and it is in answer to the intercession of Christ and the saints that they are to be given. Pray therefore in faith; and in all your supplications remember the labourers that are in the field, entreat for the success of the means already employed, and for the extension of those means. Many are the plans now in operation—the preaching of the Gospel, the translation of the Scriptures, the instruction offered by schools, &c. Pray, therefore, that all these may be made instrumental in turning men from dumb idols to serve the living God, and that they may be extended till the

whole world shall be filled with the knowledge of the glory of the Lord. Much has been accomplished by these means already, but count nothing done, whilst so much remains to be effected. The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest; and in answer to your prayers, it will soon be said to him in whose hand the sickle is, "Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe."

4. The state of the heathen should induce us to make the most strenuous exertions for the amelioration of their condition. It is not enough to say to the hungry and the naked, Be ye clothed, and be ye filled; we must bestow on them the robe of righteousness and the bread of life. We must do so from a regard to the glory of God. We know, from the eternal covenant of God—from the continued intercession of Christ at the right hand of God—from the assurance that all things shall be put under his feet—from the innumerable prophecies and promises of Holy Writ; we know that God has not given the heathen over to Satan. He has placed the heathen of India in our hands, that we may bring them to the knowledge of the truth. If God has given us light, let us communicate it. To this we are bound by the greatest obligations. Christ said to his disciples, "Freely have ye received, freely give:"—"Go ye into the world, and preach the Gospel to every creature."

Some may perhaps say, there are so many discouragements. But we should remember that God does not despise "the day of small things;" and that from some of

our saddest exercises, the most glorious prospects may arise. How sad appeared the state of Abraham, when he was called "in hope to believe against hope." How sad appeared the state of the disciples when Christ was taken from them! and yet, that removal was the beginning of their highest joy. And so it shall be with us; for God hath said, "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

We call upon you, by the memory of those noble servants of the Lord who have laid down their lives in his service, to go forth in the same glorious cause. The primitive disciples went forth with their lives in their hands to preach the Gospel; and many, after their example, have gone forth, saying, "We count not our lives dear unto us, that we may finish our course with joy, and the ministry which we have received of the Lord Jesus to testify the Gospel of the grace of God." Have these persons devoted their lives? and will not you devote a portion of your property? "Skin for skin, yea, all that a man hath will he give for his life." We call upon you, by these glorious examples, to give a portion of your property to carry forward the same blessed cause.

Lastly, we exhort you, by the example of Christ. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich." He "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. From thenceforth, expecting till his enemies be made his footstool." And with such an example as this before our eyes, shall we "grow weary

or faint in our minds?" Have we not received from him whatever we possess? To him we owe our lives, our souls, our all: and what are all our labours, our self-denials, our donations in the glorious work, to accomplish which the Son of God came down to suffer and to die?

Let us then "gird up the loins of our minds" to this blessed work: let us "quit ourselves like men:" let us go forward "strong in the Lord, and in the power of his might." Let us consecrate ourselves this day to his service. Let us rest assured that our labour shall not be in vain: whether we are permitted to see the result in our day, or not, the result is certain; for the time must come when it shall be said, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Amen.*

THE HOLY TENDENCY OF THE DOCTRINE OF ELECTION.

THERE are few truths of God's most holy word more fully and unequivocally asserted, than the doctrine of election. It is so plainly and frequently exhibited, that it appears surprising how any persons who receive the Bible as a revelation from heaven can deny it, or seek to explain it away. When Jehovah is said to have from the beginning chosen his people to salvation, and that there remains a remnant according to the election of grace, it is indeed astonishing to hear students of the Scriptures assert that God has not chosen to salvation the heirs of glory, more than those who are lost, and that in reality there is no election of grace.

The mode, however, by which the adversaries of this doctrine usually impugn it, is not so much by a candid and devotional examination of those passages of sacred writ in which the mind and will of God are presented to our view, as by railing against the doctrine itself, on the ground of its supposed immoral tendency. It is said, "Once admit this dogma—allow the fact that God has chosen one to salvation, while he has passed by another; that the purposes of God will effect their end and be fulfilled in all who are its objects; then what becomes of the interests of holiness? We may indulge in sloth, iniquity, and hypocrisy; and yet arrive at eternal glory. A doctrine so fraught with every unholy consequence cannot be the truth of a holy God."

To this libel on our holy religion it may be replied, that it is by no means confined to the doctrine of election. There is scarcely a peculiarity of divine revelation which has not been assailed in a similar manner. Out of a pretended zeal for the divine honour, its adversaries have dared to reject the revelation of his will. Vain man, who would be wiser than his Maker, has deemed those things to be hostile to the good behaviour of his fellow men, which are in reality the basis of christian holiness.—Who does not know that the same charges have been brought against the freeness of divine grace,—the atoning sacrifice of the Son of God,—justification by faith in the righteousness of the Saviour,—the influence of the Spirit of Christ on the heart of man,—the stability of the promises of Heaven,—and the unmerited bestowment of eternal glory? If the doctrine of election be thus reviled, it suffers in good company. It has only to endure the same treatment which has been

* The extent to which the above excellent sermon has occupied our pages, compels us to defer the insertion of that preached in the evening by our venerable friend Mr. Birt, till our next Number,

unsparingly bestowed on other important truths which are the glory of the Gospel and the salvation of the soul.

It may, indeed, be said, [that though this test of Scripture truth is often perverted and misapplied, it is not therefore necessarily inapplicable. It is an allowed and a legitimate test of truth, and the propriety of its application in any particular instance, must be determined solely by the merits of the sentiment to which it is applied. Now we are quite willing that the doctrine of election should be submitted to this kind of evidence. If it be in reality unholy, if it have a tendency to lead men to sin, and to live securely in violation of the divine will—let it be rejected as unworthy of the God of truth and holiness. But we are bold to maintain that these are not its fruits, that it has no tendency, when scripturally understood, to lull those who embrace it into a fatal security, or to embolden them in the commission of crime. Yea, we go further—we affirm that it is in a peculiar manner a holy truth, a doctrine according to godliness; that its real tendency is to fill the soul with aversion to every sin, to induce love to God as our Father, and Christ as our Redeemer, and to inspire us with a holy anxiety to run in the way of the divine commandments, with alacrity and enlargedness of heart. Should these assertions be borne out by proofs, it will be found there is no rational ground of objection to this great truth, and that it should be received, like every other, on the testimony of the ever blessed Jehovah, and by the light of its own evidence.

Let us first look at this doctrine as it appears in *the Bible*. Now it is a remarkable fact, that in several passages of the inspired volume it is set before us, both as

a motive and a source of holiness: “He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before him in love.” Eph. i. 4. Now we entreat every impartial inquirer to consider this passage: it states the *end* of election. What is that end? It is very important to consider this, since the purpose of God must stand, and he will fulfil all his pleasure. The design he has in view in his determinations shall be as assuredly accomplished as the predictions and promises of the Bible. We are elected, not that we may live in sin, not that we may wrap ourselves around with the garment of indolence—but that we may be holy and without blame before him in love. Now unless God’s purposes can be frustrated, unless he does not know his own designs, and unless there be no difference between holiness, yea, the highest degree of holiness, and the depths of iniquity, we may affirm that this truth is holy, entirely holy in its tendency, to all who receive it according to the will of God.

“But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thess. ii. 13. Here is the doctrine of God’s election clearly stated. This passage looks even further than the former. It views the choice of God as consummated in the Christian’s salvation, which shall be effected at the revelation of Christ on the day of judgment. Now if nothing except this were stated in reference to Jehovah’s ultimate designs, it might be said, that since Jehovah will infallibly accomplish all his determinations, and the objects of his choice shall be ultimately saved, therefore may

we live in sin, and yet inherit that glory which shall be given to the righteous at the appearing of the Saviour. But you will observe the intermediate steps by which this process is to be effected. It is not election in the eternity which is past, and salvation in the eternity which is to come, with nothing except guilt and iniquity, immorality and crime to intervene; but it is election to salvation through sanctification of the Spirit and belief of the truth. The means are equally appointed as the end. He who lays the foundation in his eternal purposes, carries on the superstructure in a course of holy obedience, till at length the top stone be brought forth with shouting, crying Grace, grace unto it!

The operations of the infinite Jehovah are all full of the most consummate wisdom. Every step in the process of this stupendous scheme is under his regulation and guidance. He who designs to bring to complete salvation in eternity, commences the work by saving from sin in time. If therefore sanctification by the Spirit and belief of the truth be genuine holiness, then must this doctrine, so far from being licentious, as certainly have its fruits unto holiness, as its end is everlasting life.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.” The same truth is here again brought before us, in connection with the same tendency. Each person in the glorious Trinity is exhibited as employed in advancing the present and final welfare of believers.—Here is the election of the Father, the redemption of the Son, and the sanctification of the Spirit. Each of them separately, and all of them combined, are necessary to advance the soul to heaven. Now

the sanctifying operations of the Holy Ghost, producing obedience to the divine will, are equally requisite to carry into effect the intentions of electing mercy, as is the sprinkling of the blood of Jesus Christ. Holiness or good works is equally provided for by the doctrine of predestination, as is redemption through the sacrifice of the Redeemer; and a Christian might as well, in consequence of his being the chosen of God, conclude that he could arrive at heaven without pardoning mercy through the sacrificial blood of Christ, as without devotedness to the divine service in a course of submissive obedience to his Maker’s will. What God hath joined together let no man put asunder.

Such then are a few of the express decisions of the word of God on this topic. They might be easily extended, but three separate quotations from the inspired volume, all bearing on one point, are surely sufficient to set the question for ever at rest, and to demonstrate that if any one supposes the doctrine of election has an unholy influence, he does not receive it as it is revealed in the Bible, where its salutary and sanctifying tendency are as manifest as its truth. Let the vain and haughty opposers of this doctrine beware how they resist what is so clearly revealed in the sacred oracles. Let them not dare to blaspheme what has on it the stamp of divine authority, or to denounce as an unholy speculation what proceeds from the fountain of infinite purity, whence all our holiness is derived. Did we not know the rashness of the human mind, and the weight of prejudice which often oppresses the understandings even of good men, we might well wonder at the treatment of this most interesting truth.

(To be continued.)

R E V I E W.

1. *Statement relative to Serampore, supplementary to a "Brief Memoir."* By J. MARSHMAN, D.D. With *Introductory Observations* by John Foster. 8vo. pp. lxxi. 172. Price 3s. Parbury, Allen and Co.
2. *A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c.* By JOHN DYER, Secretary to the Baptist Missionary Society. 8vo. pp. 86. Price 2s. Wightman and Co.
3. *Vindication of the Calcutta Baptist Missionaries; in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. with Introductory Observations, by John Foster."* By EUSTACE CAREY and WILLIAM YATES. Price 2s. 8vo. pp. 104. Wightman and Co.
4. *The Spirit of the Serampore System, as it existed in 1812 and 1813; with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore," in a Series of Letters to a Friend.* By WM. JOHNS, M.D. F.L.S. F.H.S. 8vo. pp. 74. Price 1s. 6d. Wightman and Co.

"HE that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." In the whole compass of controversial writing, we believe it would be difficult, if not impossible, to find a more striking and affecting exemplification of the wise man's remark, than is presented to us in the publications which stand at the head of this article. Let an intelligent Christian, previously uninformed on the subjects in dispute, and entirely unacquainted with the characters who sustain so conspicuous a part in this melancholy drama, set himself to the serious examination of the first of these productions—assuming, all the while, that he is there presented, not only with the truth, but with the whole truth, entire and undisguised—and with what impressions will he rise from the perusal? Will he not—must he not arrive at the astounding

conclusion, that "three righteous men" have been totally and wantonly misrepresented—that the Calcutta missionaries are "carping, cavilling, insolent detractors"—"fabricators of malicious falsehoods"—and that the Committee of the Baptist Missionary Society, besides having aided and abetted these "upstarts" in their graceless and unnatural hostility to their venerable predecessors in missionary undertakings, are themselves a set of rapacious tyrants—"a sort of religious East India Company, far more despotic than the old secular Company;" and assuming a more absolute and heartless control over the services, the property, and the persons of their missionaries, than (thanks to Mr. Huskisson!) our West Indian slaveholders are permitted to exercise over the unhappy victims of their legal domination?

Assuredly he must:—for all this, and more than this, is insinuated (very "affectionately," and with "extreme reluctance," no doubt!) by Dr. Marshman; and asserted and asseverated, again and again, (certainly without any such amiable weakness!) by his advocate, Mr. Foster, a gentleman we believe of irreproachable integrity, and, until now, in high repute for wisdom and candour. To withhold assent, therefore, under such a weight of authority, (admitting it were impossible there could be any reply,) must surely indicate, to say the least, a very high degree of presumption. "Why, Dr. Marshman says this and that; and does not he *know*? and Mr. Foster believes it all; and can *he* be mistaken? Impossible!"

But why impossible? "*Great men are not always wise:*" neither is Mr. Foster infallible. We can easily conceive that a judicious reader of his elaborate opening address, however candid, and with the most unqualified conviction of his sincerity, may yet think it at least

possible, that, "slenderly connected or acquainted (as he confessedly is) with parties, societies, or committees"—and exposed, as he has been, for weeks and months, to the continuous influence of *ex parte* statements, he may, for once in his life—even *he*—have been deceived, and have deceived himself. But, without assuming the fact, it will be as natural as breathing for such a reader to inquire for "*the other part*" of this mystery.

"*Right*:" (says Mr. F.) but let not the reader forget that Dr. M.'s exposition is the other part." Here we are completely at issue. It is, however, exquisite generalship, and worthy of the cause. Once prevail on the public to believe that this is "the conclusion of the matter"—the judgment of Cæsar, from which there can be no appeal—and the point is gained. Heat the feelings to a certain pitch, and strike while they are warm, and the work of proselytism will go forward gloriously. "Here is the ammunition: now let us take the field. You proceed in this direction; you in that; one to the east, another to the west; while our venerable chief travels post to the north. Now for the alienation of the old Societies; and now for the establishment of new ones. Should any pretend to think for themselves, and to act for themselves, and officiously cry, *Audi alteram partem!* humour their fancy, commend their prudence, laud their candour, compliment them, if not upon their penetration, yet upon their correct feeling and manly independence; tell them they are *right*, that Mr. Foster allows they are *right*—perfectly right: *but*, fail at your peril to impress them with the persuasion, that ours is "*the other part*." On this point, be pertinacious. Allow these demurrers no time for reflection, none for inquiry. Call meetings *instantly*, public or select, according to convenience; engage great men for orators; appoint committees and receivers of contributions, either with or without their consent, or even against a refusal; and before a reply, or even the announcement of a reply, can make its appearance, let societies be organized and in action, beyond the power of

retreat. Now is the time; and, it may be—now or never!

Such, judging from certain notorious facts, we may suppose to have been the policy of Dr. Marshman and his coadjutors, on the publication of this wonder-working book; and it *was* good manœuvring! In a few instances, though in very few, we believe, it proved successful. We envy not their triumph: instantaneous impressions are not always lasting.

But, now, will any thoughtful reader believe that *this* is "*the other part*?" On the contrary, time, and a very moderate share of attention to the subject, will discover, that, in relation to the Committee, this is one of the grossest fallacies ever imposed on the credulous and the unsuspecting. What (we should be glad to know,) have the committee ever published, *on the one part*, to which this can be a reply *on the other part*? What have they done, to call forth such a torrent of vituperation as this said "*other part*" contains? What unfounded accusations have they preferred? What bitter invectives have ever soiled their pages? Wherein are they the aggressors? In their Report of 1827, they published, indeed, from rigid and dire necessity, a concise and dispassionate statement of facts—nothing more. But surely *that* cannot be "*the one part*," of which this is said to be "*the other*." That had already passed the ordeal; and, like the Hebrew worthies, had emerged from the fire unhurt. Its accuracy, however it may affect the interests of Serampore, remains unimpeached, even by Dr. Marshman and his friend; and, we may therefore conclude, is *unimpeachable*.

"I may appeal (says Mr. Dyer,) to every reader, whether this single fact does not furnish a strong presumption, to say no more in favour, not merely of the honest, but of the kindly intentions of those who prepared it, [the report.] Here was an account to be given to the public of facts spread over a surface of several years, of a protracted series of perplexed and harassing discussions, terminating at length unsuccessfully. That account is given by one of the parties engaged—it is felt to operate unfavourably to the interests of the other—but *no mis-statement*

whatever can, by the aggrieved party, be detected. This consideration may have its use, when we proceed to notice the imputations which have been so unsparingly heaped upon the Committee."—Letter, p. 5.

But here we shall be charged with "*evasion*;" and indignantly told that the committee have gone beyond this even path of rectitude; that, covertly at least, and by implication, they are parties to certain Reviews, and articles of intelligence and animadversion, which have made their appearance in our own and another periodical. This we deny: we maintain, that these productions, be their character what it may, ought *not* to be laid to the account of the committee.

"This (says Mr. Foster) will not be questioned if the meaning be that the committee, as a body, did not authorize them. But what is the use of this evasion? Its principal members knew that such papers were preparing and appearing; in some instances, probably, they knew before their appearance what they contained; in one instance, certainly, that of the paper which commenced the perfectly unprovoked hostility, the secretary had this previous knowledge; they knew, or might know, that the articles so issuing would be regarded by the public as, having their approbation; and therefore it became them, as men of justice, to signify to the writers that they would instantly, in the most public manner, declare their own, and the Committee's disavowal, and condemn the virulent spirit and incorrect representations."—Preface, p. lxiii.

Were we satisfied with the *argument ad hominem*, we might just inquire of Mr. Foster, whether he considers Dr. Marshman accountable for certain fabrications which are circulated freely, for the good of *his* cause, by some, and notoriously by *one* of his, accredited agents, to the great scandal and prejudice (*where they are believed!*) of both the Committee and the Calcutta Missionaries? *We* do not hold the Doctor accountable. *We* say, in both cases, "Let every one bear his own burden." Mr. Dyer shall answer for himself.

"With the periodical publications to which allusion is made, the Committee of the Baptist Missionary Society, as such,

have no connexion whatever, except that, by their medium, the Missionary Herald, published monthly by the secretary, is conveyed to all their readers. Two or three of the ministers, who act as editors of one of them, are also members of the Committee; but this involves no consultation or privy, in respect of the articles which shall appear in its pages."

"The delinquency of the Committee, however, appears, in Mr. Foster's estimation, to be rather *negative* than *positive*. They should have stated publicly what part of the prevailing crimination they knew or believed to be unjust; and their declining to do this 'was acting a part from which the most determined enemy, who possessed the least of justice or generosity, would have revolted.' This official and public declaration, if I understand rightly, ought to embrace every thing said or written concerning Dr. Marshman, precisely distinguishing how much, if any, was authorized by the Committee, and how much must be left to rest upon the unsupported testimony of the relaters! I really feel it a waste of time to make a formal defence against such an accusation; but as some readers may be as ignorant of the constitution, business, and employments of a Committee, as Mr. Foster owns himself to be, I offer for their sake the following considerations:—

"1. All that is reported concerning Dr. Marshman is not known to the Committee. Several matters of the 'prevailing crimination,' specified in the 'Statement' before me, were first brought to my knowledge by reading them there.

"2. The Committee have taken no such measures in their own vindication. Statements have been circulated as injurious to the character of some of its leading members and friends as any directed against Dr. Marshman, which they have left quietly to expire.

"3. It has long been the practice to transact business relative to Serampore only at the quarterly meetings of the Committee, from which alone any document of the nature required could emanate.

"4. It will be supposed that, on points of such delicacy, there is a considerable diversity of opinion among the members of the Committee themselves; so that, while there has been a remarkable unanimity on the great points of the question, nothing of the sort could be expected, if *particulars* were entered upon.

"But supposing none of these obstacles existed:—imagine that the Committee were furnished with an accurate specification of all the writings and sayings on which their judgment was required—that the few brief hours during which alone they can assemble were, by some happy coincidence, left wholly

unincumbered, no other business, foreign or domestic, from the East Indies or the West, claiming their attention—and that, moreover, what is equally probable, the members present were of one mind as to the degree of blame attaching to each particular of the indictment we suppose to have been laid before them—what would the result be? Why, that they must appear before the public as the *accusers* of Dr. Marshman and his colleagues, since of course whatever they did *not* disavow, would be regarded as established by their authority. But this is a position they never would voluntarily take; the whole bent of their endeavours has uniformly been to avoid even the remote semblance of it.

“It never occurred to me that a committee could possibly be supposed responsible for reviews, or articles of intelligence inserted in works over which they have no more control than Dr. Marshman himself. But when I was apprized of the publication of an article which might be supposed, from its contents, to be prepared with the privity of the committee, I took immediate steps, in the most public manner, to disclaim it;* assured that my doing so would be approved by them. This disclaimer has since been repeated; and it is cheerfully left to every impartial reader to determine whether the charge thus made against the committee be well founded, and whether the course prescribed for them by Mr. Foster could have been adopted with the least propriety.”—Letter, pp. 9—11.

We trust this will be more than sufficient to clear the committee from the aspersion of wishing to avail themselves of any dishonourable advantage, in defence either of their personal conduct, or of the interests of the Institution which they have the honour to represent. A word or two in justification of ourselves, and we will proceed at once to a consideration of the main points of this unhappy controversy.

From the circumstance of the Reviews, and the other articles relative to Serampore, being *anonymous*—(alas! poor KENT!) Mr. Foster chooses to represent the writers as “labouring, certainly very hard, but very appropriately *in the dark*.” And then, as by a sudden inspiration, he ventures to *prophecy*!

“And in the dark it may safely be predicted that those labourers will be desirous to remain, after Dr. M.’s exposition shall have had a little time to produce its effect. No man could be more charitably willing than he, that they should have the benefit of that concealment.”—Pref. p. v.

Now, really, we have no desire to throw ourselves on Dr. Marshman’s charity: and it so happens, that the very announcement of this ill-fated prophecy has had the singular effect of disproving its pretensions. In the majority of instances, the writers, instead of “remaining in the dark,” have already “come to the light.” Whether they have acted advisedly, is no question of ours. But on what principle a Reviewer shall be *required* to append his name, or why he should be stigmatized for declining such an unusual procedure, we have yet to learn. Reviews (as, surely, Mr. Foster ought to know!) are always anonymous; and they are consulted, not simply as the opinion of the writer, but as the sentiments of the Journal in which they appear; the Editor or Editors of which are presumed to be known. Mr. Foster has been in his time a very extensive Reviewer, and probably in the course of years, has manufactured some sharp sentences: but did he ever feel himself called upon to affix *his name* to his reviews? He would laugh to scorn the very proposition: and yet he has the modesty to complain that the reviews of the Serampore publications are *anonymous*! Good man! We can imagine what a strain of brilliant sarcasm would have issued from his pen, if by possibility he had chanced to have been the object, instead of the *author* of such an *accusation*; and by what contemptuous epithet he would have designated us, *if we had*, spontaneously, deviated from the beaten track. However, if it will afford either Dr. Marshman or his friend the slightest gratification, we have no objection, for once, to let them into another of these profound secrets:—the Review of Dr. Marshman’s first pamphlet, which appeared in our Numbers for November and December last, was written by Mr. IVIMEX! From inter-

* In the Missionary Herald for March, 1828.

nal evidence, Dr. M. must have known who the writer was, as certainly as if he had affixed his name to it. This will, it is hoped, satisfy Mr. Foster, that Mr. I. neither "wrote in the dark," nor wishes to "remain in the dark!" We presume "KENT" will be the next hero! It were, surely, a pity, that all these interesting disclosures should be on one side!

Agreeably to our intimation, in our last Number, we shall now enter on a more complete and comprehensive view of the principal features of this painful controversy than was at that time practicable: we are now in possession of the whole of the necessary evidence; the first production in the list constituting the one part, the other three, with some additions, "the other part."

This investigation will embrace two distinct subjects of inquiry, in both which the Committee are more or less implicated: viz.—the relation which subsisted, but which is now dissolved, between the Baptist Missionary Society and its senior missionaries at Serampore: and the points at issue between the latter and the junior missionaries, principally at Calcutta. To the first of these we shall direct the attention of our readers in the present Number; reserving for the next the consideration of the second topic of inquiry, and such concluding observations as the subject may suggest.

On the one hand, it is maintained by Dr. Marshman and his associates, not only that there does not, but that there never did, exist between the Society and its elder missionaries such a connection, as that the latter should be accountable to the former for the application of any funds except those sent from England, or subject, in the management of the mission, to the interference of the Committee at home.

"Great pains (says Dr. M.) have been taken to represent us as having, in every thing, made ourselves subordinate agents to our brethren at home, as having surrendered to them all right to the product of our labour, and made ourselves responsible to them for its entire application. For the application of whatever sums they sent us, we did, of course,

make ourselves their responsible agents. But that we made ourselves responsible to them for the funds we might originate ourselves, or surrendered to them the least of our proper right in them, is as far from truth, as the east is from the west."—State-ment, p. 31.

On the other hand, the following extracts from the pamphlets before us, from the Periodical Accounts, and from some letters not hitherto in circulation, shew that such a connection *did* exist:

Aug. 5, 1794, Mr. Carey writes to the Society—

"I now inform you, brethren, that I can subsist without any further assistance from you. *It will be my glory and joy nevertheless, to stand in the same near relation to you, and to maintain the same correspondence with you, as if I needed your continued supplies.*"—P. A. Vol. I. p. 90.

April 25, 1796, Mr. Thomas writes to the Society—

"We are both very thankful for the resolution of the Society in our behalf, in case we should request them to supply us again with money. We resigned our salary, whilst yet poor, *not with the least idea of becoming independent of the Society*, but to enable it to extend its benevolent exertions in other parts of the world."—Ibid p. 302.

Nov. 1796, Dr. Carey writes Mr. Fuller—

"We shall be glad to follow the plan advised by you, for receiving assistance from England, and giving our mite in return *as a gift to the Society.*"—Vindication, p. 13.

Dec. 1796, he says to the same friend,

"What we do shall be done *as a contribution to the Society.*"—Ibid.

Previous to his removal to Serampore, he states as an objection—

"I have engaged in an indigo concern, *with the design of providing for the mission, to relinquish which would be a loss of 500l.*" MS. Letter.

Sept. 1797, Mr. Fuller writes to Mr. Carey—

"For the sake of ease and order in paying and receiving monies, it is the desire of the Society that you should be considered as their treasurer in India. All our remittances will be to you. Keep a regular

account of debtor and creditor with us, and send it us every February or March, which will arrive in July or August. *Whatever donations you give, set yourself down debtor, and receive the donations of others.* MS. Letter.

Dec. 1799, Dr. Carey, in anticipating possible objections to a plan of Mr. Ward's, for investing in government securities at Calcutta, the sum of 3000*l.* to meet the expences of the Mission, says—

“ ‘You might also fear that it would be *taking the reins too much out of the Society's hands*, and that however well you may be satisfied at present with the conduct of your missionaries, some unhappy circumstance may arise which may cause you to repent putting the purse into the hands of the missionaries. This however would not be the case; the treasurer in India is not the missionaries but *the society's treasurer, and consequently must be responsible to them.*’

“ In January 1800, he addresses Dr. Ryland, thus: ‘I shudder at the heavy expences to which we shall necessarily subject *our brethren in England*, and can only say they are unavoidable.’ He mentions particulars of expenditure amounting to about 1300 rupees, and adds, ‘besides our support which I think cannot come under 750*l.* a year.

“ A letter signed by Carey, Fountain, Marshman, and Ward, addressed to the society, in January 1800, contains the following paragraphs :

“ ‘On a very attentive survey of the expences we must be at merely to preserve existence, we are convinced that it is impossible to live for less than 500*l.* a year, even if we have no rent to pay ; but *here* the rent of houses is a very heavy article, and would amount to nearly 120 rupees per month for us all. We have therefore on mature deliberation determined to purchase a house. Accordingly we have purchased a large one, with nearly two acres of land, for 6000 rupees; the hall of which is large enough for a commodious chapel. Here with very little additional expence there will be room for all our families, and from hence may the gospel issue and pervade all India. We have paid down 2000 rupees of the purchase money out of the money brought out in dollars; for the other 4000 we are to pay 12 per cent. interest *till we can get money from you to discharge it.*’

—‘At any rate, however, a pretty large and immediate assistance,’ (is necessary) ‘that we may pay our debts and exist. We intend to teach a school and make what we can of our press.’ Our present exigencies stand thus :

Due to Mr. Udney for Kid-	
derpore	2400 rupees.
Due to Dr. Carey, for ditto	1000
Expences of printing 1000	
copies of the Bible	4000
Purchase of a house	6000

13400'

“ In February of the same year (1800,) Dr. Carey writes to Mr. Fuller: ‘I have been much distressed because of the great expence to which we shall necessarily subject *our dear brethren in England*, especially as it will so far exceed their calculations. Yet I really think it to be impossible to pay more attention to economy than we do, for all our brethren and sisters are of one heart in this respect. We have bought a house for 6000 rupees, which is not more than the amount of about four years rent for houses. Our regular expences, including servants for the printing, will be 400 rupees per month, or 4800 a year. To answer this we have given notes to several persons, on the house of Pinhorn & Co. viz.’ (Here he specifies the persons and amount to each, and adds,) ‘We have in drawing so great sums exceeded the powers given to us, but I trust we shall be excused when you are informed,’ &c.

“ Of the same date is the following joint communication to the society, on the same subject, from Messrs. Carey, Fountain, Marshman, and Ward :

“ ‘We account it a most sacred duty to study the strictest economy, and are also about to open a boarding school for our own common support. meanwhile we hope to keep our eye steadily on the great object of our mission, making it wholly a public concern, that no idea of private emolument may pollute the mind of any of us, and intending to procure an usher as soon as is meet, that the attention and time of no one of us may be absorbed thereby.

“ ‘The house we shall buy in your name, nominating ourselves trustees in behalf of the Society. The advantages of having a settlement *your own property* in Serampore, are much greater than perhaps you imagine. *Here you have it your own in perpetuum*, but this is the case in few other places in India.’

“ In April 1801, Dr. Carey writes, ‘We are waiting with considerable anxiety to hear *whether our dear Society approve or not* of the steps we have taken in purchasing the mission house, keeping an English school for our support, &c. &c. of all which we have given them an account. The purchase was a heavy expence, but will be far cheaper and more convenient than hiring houses; and as the whole Bible (Old and New Testament) will be printed for nearly the sum which it was supposed it would require to print the Testament alone, I hope our dear friends

will be able to answer the bills drawn this year.'

"In December 1801, the brethren Carey, Marshman, and Ward, write thus: 'At the beginning of the year we owed 4000 rupees which we borrowed of a friend when we purchased our house At this time an opportunity offered of drawing on you, which, though highly disadvantageous, we were obliged to make use of, and accordingly drew for 1133*l*. 6*s*. Soon after that we drew again to the amount of 2600 rupees. *This enabled us to discharge our debt.* An excellent house adjoining to ours was on sale, and we have purchased it for 10,000 rupees, all which we have paid, except 1800 which is to be paid in about four months more. We made ourselves trustees for the Baptist Society in the purchase of this house, as we had done for the house we purchased before. Thus, dear brethren, *you have property in Serampore worth more than 2000*l*.*, besides the printing press.'

"Dr. Carey, writing on the same subject in the following month, January 1802, amplifies some of the foregoing particulars: 'With this you will receive the account current for the past year, and will thereby see that our Lord has abundantly prospered us in temporal things, so that we have the prospect of a sufficiency, by our own labour, to supply the wants of the mission; even though it should be very considerably enlarged. Our present premises were too small, and had already occasioned a great expence in erecting additional buildings, and we were in some anxiety to know where to make more enlargements, when a house adjoining to our premises, with 13½ bighas of land belonging to it, was offered to us for 10,000 rupees. *The dollars brought out by Mr. Short, with some money which we borrowed for the purpose, enabled us to purchase it: so that the Society have now two of the best houses in Serampore.* We have made ourselves trustees for the Baptist Society in England, in both these purchases.'

"Thus, also, the brethren, Carey, Marshman, Ward, Chamberlain, and Felix Carey, say in a united letter in August 1803: 'The Lord has given two good houses, with extensive premises, to the mission.' The word *Mission*, it is evident, must have been used in this last quotation, synonymously with the term *Society* in those which have preceded it. At the close of this letter is an account of receipts and expenditure; and another of debts and property, including house, printing stock, library, &c., leaving a balance in favour of the mission of more than 16,000 rupees.

"One month after the date of this, Dr. Carey writes to Mr. Fuller as follows: 'Yours by the Admiral Gardiner was duly received, with the books, &c. and since that,

the dollars by the Carmarthen. These dollars will be applied to the paying Mr. Udney, and Captain Wickes (who is now here), and to the purchasing a burying-ground, which we needed very much. This assistance lays us under new obligations both to God and to you.'

"Mr. Fuller, in December 1804, writing to his friend Mr. Sutcliff upon this subject, observes: 'Our property there, (Serampore) is estimated at 4708*l*. 15*s*.' There can be little doubt, therefore, that Mr. Fuller viewed every thing as pertaining to the society, and thus he used the word 'our' as equivalent to 'mission' and 'society,' expressions which we have noticed already.

"Additional property was purchased in 1805. The following paragraph will shew the purposes for which it was designed, and on whom the payment devolved. It is taken from a letter bearing the signatures of Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey; and is dated August 6, 1805:

"'The school under the care of brother and sister Marshman, is increasingly flourishing. In the hope of still further increasing it, as well as of engaging in any new employment which may help the mission, we have bought the adjoining ground and buildings on the other side of our first premises. This purchase has involved us in an additional debt of 14,000 rupees, which Mr. Maylin, whose name will occur hereafter, has lent us at 10 per cent. *We hope you have received the letters in which we requested dollars to this amount, and that no delay will attend the sending out of this sum.* It has given us pain to put you to this expence, but we have done it with a sincere desire for the success of the great work in which we are engaged.'

"At the close of this year, the state of account transmitted from Serampore shews a balance in favour of the mission of above 57,000 rupees; mentions 18,515 rupees as received from England in the year; and values the premises at above 37,000 rupees, and the other property at above 25,000."—*Vindication*, pp. 14—18.

"I am very unwilling (says Mr. Dyer), to recur again to this question, and had really supposed that the extracts from the Periodical Accounts, and correspondence, inserted in the Appendix to our report for 1827, would have precluded the necessity of doing so; but, as both Mr. Foster and Dr. Marshman have laboured to make it appear that all the assertions, so constantly made on this subject, were merely the result of an 'affectionate carelessness'—that 'they could not, of course, be understood' by Fuller and his companions, 'as implying that any surrender had actually been made,' since such an interpretation 'would have appeared to them contrary to common honesty,'—I must trespass on the reader's patience while I enable

him to compare these singular representations with the fact.

"1. I have before me a printed copy of 'Regulations for the use of the out-stations, agreed upon at a meeting of the brethren at Serampore, October 7, 1805,' which contains the following paragraph:—'The buildings and property of every kind at each station are to be considered not as belonging to the individuals at the stations, but as missionary property, *belonging to the Society in England*, and under the management of the brethren at Serampore; so that nothing of this kind can be sold or alienated without the consent of the latter.'

"2. A similar printed paper (without date), indorsed by Mr. Fuller, 'Letter addressed to the Junior Brethren,' enacts as follows:

"'Every missionary station to have the disposal of any surplus arising from their labours, after they have supported themselves, for missionary purposes alone; that is, either to enlarge the mission under their care, or remit it to the Society, observing, however, the fundamental rules on which the mission is founded.

"'The fundamental rules of the mission, are equality of labour and private supplies, the prohibition of private trade, and the esteeming of all property at each station (private allowance excepted) *the property of the Society*, sacred to God and the missionary cause. As long as these rules are observed at a station, so long we shall think it our duty to continue in union with that station—but no longer.'

"3. When, in 1807, a proposal was made to the Serampore brethren, by Dr. Buchanan, to unite in a scheme for forming a 'British Propaganda,' they declined it, among other reasons, for this, 'The press, and the premises on which the missionaries reside, did not belong to the missionaries, but to the Society. To alienate them; therefore, without their consent, appeared to the missionaries a deed replete with ingratitude, injustice, and fraud.'" —Letter, pp. 52, 53.

Dr. Carey, in a letter to Mr. Fuller, Dec. 25, 1808, in relation to this propaganda scheme, says, "We protested against it, and declared we could not do any thing *which implied our responsibility to any society but the Baptist Society in England.*"

"Dr. Marshman to Dr. Ryland, March 25, 1812. 'The funds which are constantly passing through our hands are of three kinds.' [1st. The Translation Fund.] 'The second fund arises from the contributions of the friends of religion in Britain to the mission, added to the interest of 20,000 rupees left to the mission by Mr. William Grant,

nearly five years ago. This is wholly devoted to the support of missionary brethren at various stations, such as Mr. F. Carey, at Rangoon, Messrs. Chamberlain and Peacock at Agra; not a farthing of it is ever spent at Serampore.'

"'We are merely agents for the Society in England, to whom we send a debtor and creditor account of its expenditure.'.... 'The third and only fund from which we can take a rupee to repair our loss, is that which belongs to the station at Serampore, which arises from Mr. Carey's salary, the profits of the school, and any little sum which may arise from the printing office, to which indeed we do not look as a source of gain, sufficiently happy in making it an instrument to diffuse abroad the light of revelation. From this are drawn the expenses of the numerous families at Serampore.'..... 'Whether the sum required to replace it [the printing office] be 70,000 or 60,000 [rupees] it must come from the same quarter as before, or from the goodness of our friends.'

"Dr. Marshman to Dr. Ryland, May 8, 1812. 'We shall not feel at ease till we hear from you after you have the news. It is the first shock that we principally fear; for when you come to weigh things you will find that *your affairs* are not in a desperate situation.'.... 'Nor are you without ground for both gratitude and encouragement relative to *your means in this country*. True, we have nothing to boast of here, and indeed nothing beyond what is necessary for carrying on the work of God. But this is a great deal. *Your property at this moment in India is worth not less than ten thousand pounds*, which the following list will shew:

"Premises at Serampore, worth at least.....	£5000
Property in the printing office remaining; presses, punches, and melted metal.....	1500
Mr. Grant's Legacy left to the support of the mission, the interest only applicable thereto.....	2500
Property in the Mission House, No. 34, Lal Bazaar, Calcutta.....	1000
N.B. The remainder purchased jointly with our little private property. Money in the chapel, lent by us time after time, in order to rear and finish it.....	2000
N.B. This now runs at interest, and we hope in some future day the congregation will be able to clear it off.	
Money in hand belonging to the Out-Station Fund, including what we are to receive from Messrs. Rolt and Fernandez.....	1500

Carried forward £13500

Brought forward	£13500
Property in the Mission House at Rangoon	500
Property at Digah, near Patna....	500
Bungalow, &c. at Goamalty	100
Bungalow, &c. at Cutwa	100
Outstanding debts belonging to the school, (in general good).....	3000
Library, Museum, &c.	1500
In various works in the press and partly printed off, Brother Carey's Bengalee Dictionary; 2nd edition of Brother Ward's Work, 600 copies; 2nd edition of Confucius; an edition of Rippon's Hymns, &c.	1200
	£20400

Full £20,000 sterling instead of ten, not a farthing of which belongs to us, but all to you for the work of God. I do not include the various editions of the scriptures lying by us for distribution. These belong to *neither us nor you*, but to the church of God and the religious public, for whom we are stewards.' &c.—Vindication, p. 19, 21.

"But (asks Mr. Dyer) did the 'upright men' to whom these 'casual expressions' were addressed, take such an advantage of their brethren as to infer that they really meant what they said?

"1. Mr. Fuller, writing to the Rev. John Owen, Secretary of the Bible Society, April 23, 1808, remarks, in reference to Dr. Buchanan's Propaganda Scheme, 'I need not say that the missionaries could not accede to it, for if there had been no other objection, it would have been alienating 5000*l.* of which they were only trustees.'

"2. In a 'brief statement of the Baptist Mission,' dated Kettering, July 27, 1812, signed Andrew Fuller, Secretary, and circulated by thousands through the kingdom, it is stated, 'the annual expenditure of this mission, at home and abroad, exclusive of the translations, amounts at present to five or six thousand pounds. It has not cost the public, however, upon an average, during the twenty years of its continuance, more than two thousand per annum; and out of this there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the society.'

"3. A memorial presented about the same time to the Rt. Hon. Spencer Perceval, signed on behalf of the Committee of the Baptist Missionary Society, by Andrew Fuller, John Sutcliffe, and James Hinton, varies a little in stating the amount. 'To form and sustain an establishment adequate to the purposes above stated (i.e. translations, schools, and preachers), the society has necessarily incurred a very heavy expense. The value of their property, now at

Serampore and other places in India, is of a very considerable amount, not less than £10,000; and the annual charge of conducting the mission is, on the average, not less than £8000.'"—Letter, p. 54.

We might also, were there not already a superabundance of evidence, refer to the petition from the society to the legislature, inserted in our Magazine for May 1813; in which the same principle is distinctly recognized.

And yet we are to be told, in the face of all this, that the missionaries purchased the premises at Serampore "*from the product of their own labour!*" That is to say, as it is now explained, that though they were purchased in the name of the Society, and principally with the dollars, &c. sent from England, and with bills on the Society's agents, yet subsequently the missionaries repaid the sums thus advanced! Very sagacious, truly! But who authorized the repayment? who accepted it? We know what would be thought in England, if the acting managers of a concern were to apply *their* resources to tangible property, and the supplies furnished by the sleeping partners to daily expenses, and then *claim* the said tangible property! Or if, though the whole concern were in the first instance indebted to the advances of the latter, the former should, on becoming rich, return the amount, and say, "Gentlemen, we can do without you now; and as your money has all been absorbed in current expenditure, there is not a *pice*—(we beg pardon, but the word is so familiar!) there is not a stick belonging to you, remaining; for though it cannot be denied that the premises and the stock were originally purchased with your money, yet we have applied much more of our own property in your service, and, consequently, we are now perfectly independent." We think, on such a statement as this, the most inveterate sleeper would become wide awake, and indignantly reply—"But who authorized all this? We were never consulted! It seems, instead of treating us as *partners*, you have used us as *tools!*"

There is one circumstance which, perhaps, more than any other, shows how

literally Mr. Fuller understood the surrender of their property to the society; viz. a direct proposition, in 1802, that the Society should “make a present to each missionary of one year’s produce of his labours.” Now was the time, then, we should think, for the missionaries to have turned round, and said, “What! make us a present of our own! Make us a present of that to which we are entitled! Make us a present of that which we never surrendered—at least, never surrendered to you! True, we have given it to the cause of God! What, then, beloved brethren, are you God? or his vicegerents on earth, that you claim [the privilege of presenting us with] what is his?” But Mr. Fuller was alive then!

But surely they resented the implication, that the product of their labours was at the Society’s disposal! Not they: Though they unanimously declined the proposition, one called it “honourable;” another esteemed it “lovely;” and a third professed to “feel the kindness in the most sensible manner”!!! We believe such a proposition from the committee, after Fuller’s death, would have met with a very different reception. The wording of the proposition is copied from Mr. Ward’s reply. Dr. Marshman called it at the time “*the provision for our families, which your kind solicitude for us induced you to offer.*” Now he calls it a suggestion from Mr. Fuller, that “*we should set aside a year’s income.*” These are trifling differences; but they sufficiently indicate the sentiments entertained respecting the same transaction, at different periods of time.

Another proof of the intimate relation subsisting between the Society and their missionaries at Serampore, is derivable from some of their own statements, separate from the question of property.

“In August 1805, seven brethren at Serampore, viz. Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey, write thus to the Society:

“Every form of social union is liable to abuse and decay; and there are cases in which all written rules are ineffectual to preserve them from abuse. We are however inclined to think that some regulations as great first principles, regulating in all

cases the conduct of the missionaries, securing the ultimate decision and government, and the property here, to the Society in England, are desirable. Missionaries here may be under temptations which can never affect the Society at home. After we have received your advice on this subject we will act accordingly. If you should think it necessary to make the great principles of our union more clear and solemn, we will draw up what we think necessary, transmit it to you, and leave it for your final amendment and ratification. After all our anxieties, we know that “unless the Lord keep the city the watchman waketh but in vain.”

“To the same purpose may also be adduced a letter from Dr. Marshman to Dr. Ryland, of June 24, 1806.

“In a democracy like ours where every member must have his weight, the temper and qualifications of the youngest missionary become a matter of serious importance, since he may one day become the most influential man in it, and the salvation or destruction of it may, in a certain degree, depend on him. Hence a youth having in him the seeds of an ambitious, a litigious, a passionate, an obstinate, or an indolent temper, although these may now be hidden, may prove a curse to the mission, as time and opportunity will not fail to ripen these, and bring them into action. Hence we think the greatest care and circumspection necessary with regard to our own children; (we have the fullest reliance on you, respecting European missionaries) lest we should be mistaken. We may mistake as to their having grace, as they are brought up in the form of sound words, and much more respecting their disposition and qualities. Hence to elect an untried youth into the mission might be fraught with the most pernicious consequences; while on the other hand, to deprive the mission of the labours of a pious youth would be injuring the cause of God. We have therefore thought that we can very properly employ such, for a time, as assistants to the mission, principally at out-stations, and let them have the same allowance as ourselves, or perhaps greater. Nothing would be denied them but that for which they are at present unqualified, direction. If, after a course of years, they should discover talents, and a spirit for the mission, and withal choose it with all their hearts, the missionaries can elect them into their body, and request you to confirm their choice.”

“In a letter which may be found in the Periodical Accounts, Vol. II. p. 285, it is observed: ‘We have been thinking much about the children of our family who are growing up into life, and I am glad that we all agree in our judgment about them.’ “We have not yet come to any conclusion,

but have talked of some such plan as the following. 1st. That all the children be under the direction of the family till they come to a certain age, &c. 3d. If the Lord should bless any of them with his grace, and endow them with ministerial gifts, they may be called forth by the church, and assist the mission by preaching the Gospel where a door may be opened. 4th. If after labouring in the ministry a certain number of years they shall choose to sacrifice all worldly prospects for the mission, and should be found to possess prudence, zeal and judgment, proper to be incorporated into the mission family, that we should choose them in preference to any other persons, *and write to the Society recommending them as proper objects of their choice.*”—Vindication, p. 25, 27.

The above was from Dr. Carey to Mr. Fuller, dated June 30, 1802. The following, from Dr. Marshman to the same friend, about a fortnight after, is equally in point:—

“While you are using the utmost caution at home, we are contriving a plan for the previous trial of those who may be admitted *from our own family*; the outlines of which are, That after twenty, they shall remain three or four years in a state of probation, that their piety, talents, and natural temper may be more fully developed; after which, on being approved, a testimonial signed by all the brethren, *shall be sent home to you, with a request, that they may be elected solemnly to the work of the mission, and the management of all its concerns.*”—P. A. Vol. II. p. 288.

Now, what is this, we would ask, but a *distinct recognition* of the Society as a kind of “board of controul,” to which the resident East India Company appealed, to confirm and ratify their proceedings? Nor were these idle professions, or sentences “dropped in affectionate carelessness.” They were accompanied by a practical exemplification of their intentions, in the formal request that *Felix Carey*, the son of the Doctor, might be so elected—that the choice of the missionaries might be confirmed and ratified by the Society! Accordingly, at a meeting held at Kettering, the following October, their choice was confirmed: it was “Resolved—That Felix Carey be considered a missionary of this society.”

In course of time, *another* of “their own family” was chosen by the mission-

aries to the “Serampore Union,” as it is now called; and Mr. Ward, on his visit to this country, urged the committee to *confirm this choice*—an important concession, surely, of the right of the committee to interfere. The committee, however, though told that their recognition of Mr. John Marshman would produce great satisfaction at Serampore, *did not* confirm the election; and this, unless we are greatly mistaken, constitutes their UNPARDONABLE SIN!

It would give us great pleasure, would our limits permit, to present to our readers a few specimens of the correspondence on both sides. We are satisfied they would then perceive at once, by the difference of style and expression, which party *felt* that they were acting righteously, and which betrayed the most anxious solicitude to make out a case. But all the special pleading in the world cannot convert wrong into right. Mr. Foster has certainly strained every nerve: but “*that which is crooked cannot be made straight.*”

An attempt has been made to persuade those friends to the mission who are but partially acquainted with the history of the Society, that the present committee have deviated from the sentiments entertained, and the line of conduct pursued by their venerable predecessors. But nothing is more untrue. It has been trumpeted about, with all the magniloquence of a king’s herald, “Fuller we knew, and Sutcliff we knew, and Ryland we knew, but who are you?” As if, on the death of the first two (the last being perchance superannuated!) a new race of men had sprung up, of mushroom celebrity, to revolutionize the whole concern! Happily, however, Dr. Ryland was *not* superannuated. “The old man, of whom they spake, was yet alive;” “neither was his eye dim, nor his energy abated. As we shall refer more particularly in our next to his hearty concurrence with the committee, and his dying protestations against the conduct of those who maligned them, we shall content ourselves on the present occasion with the following impressive remonstrance from

the pen of good Mr. Saffery, in a letter to Mr. Ward, dated Oct. 2, 1822.

"Your letters frequently refer, in the language of invidious eulogium, to characters as dear to us, as they can be to the warmest hearts in India. Think, then, with what emotions we see the names of Fuller, Sutcliff, and Ryland, thus covertly enlisted on your side, as champions to make war on the Committee. But do you not know, my brother, that *one* of these men still lives—lives to *act* and *feel* in concert with the Committee, while he is almost bowed to death itself with depression arising from the jarring interests of Serampore? And are you not convinced that, had the other two been living, you would not have ventured upon the line of conduct that you have pursued? Such is my conviction; and such is the conviction of all with whose sentiments I am acquainted. It cannot indeed be otherwise, while we recollect how frequently Fuller was telling us that all the property at Serampore was the Society's, and that he as frequently remarked, how great that property was. But you will say "the Society has a right of property in the premises at Serampore." Let me ask of what use this is to the Society, while you are pertinaciously pursuing measures wholly at variance with such a right? This, at least, is my opinion. You tell us that you have given up the right of property in these premises, and vested it in the Society; but what right of property has the Society in premises for which it has not the nomination of Trustees? No, not one of them, I believe—that nomination is with you only—you also nominate yourselves, and you are Trustees in possession. Moreover, I think that in the declaration of which you make such a boast, you were no more disposed to obtain the concurrence of other Trustees in India, originally put in by yourselves, than you were to confide any thing to the Committee. I believe that I am not mistaken in saying that the said instrument is not the declaration of all the persons to whom the property was first entrusted, but of the Serampore brethren only! Nay more, this perpetuated family of four persons, cannot be dispossessed, unless their successors were to become wicked enough to appropriate these premises to merely civil purposes! perhaps not then! In their choice of coadjutors, when a vacancy occurs, they cannot be controlled—they will let none interfere—they only in succession are to determine who is eligible. If these four members should be reduced to three, and two of these three, thinking it right that this union should continue no longer independent, should return to the bosom of the Baptist Missionary Society, or should 'betray its independence to any body of men whatever,' the one member

who differs from them shall be competent to elect two new colleagues. (See the twenty-third Article of your union.) To set this matter clearly before you, if Dr. Marshman were to die, and you and Dr. Carey were to change your mind, and to 'attempt' to 'betray this union' by again becoming one with the Baptist Missionary Society, Mr. John Marshman would be 'competent' to consider both of you as having 'withdrawn,' and at once to elect new colleagues! This is one of the many absurdities you have exhibited in your eagerness to get rid of an imaginary domination!"

In these circumstances, it may fearlessly be asked, Could the committee have acted differently? Could they, without betraying their trust to their constituents, have consented to maintain missionary stations, without any share in their direction—without even a veto on the management of a gentleman, whose appointment to the office they could not conscientiously confirm? Or could they vote away a proportion of their income to a body of men who would immediately make a further appeal to the very parties by whom the Society itself had been hitherto supported—nay, who had already been diverting the streams of Christian benevolence from their wonted channel? On the contrary, had they adopted either proposition, they would have been unworthy of their office, and have obtained the renown of crippling their own resources, to make peace with a restless and dissatisfied rival. For their resolute resistance of such encroachments, they deserve, and will doubtless receive, the cordial approbation of the Christian community.

(To be continued.)

A View of Inspiration; comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age. By ALEXANDER MACLEOD. 12mo. pp. 583. Price 7s. 6d. boards. Glasgow: Waugh and Innes. London: Westley and Davis.

(Continued from p. 360.)

WE proceed to introduce another extract, on the style becoming the Chris-

tian ministry, from the sixth chapter—On the Gift of Tongues. After saying that being able to speak in foreign languages was abused, to feed the pride and vanity of many of the Corinthians, and remarking on the folly of those preachers who affect high sounding words, though in the common business of life the most accomplished physician, and the most learned and eloquent attorney, make themselves understood by their employers, the author proceeds—

“Want of simplicity in a preacher's style arises from a deficiency in character. ‘Perverseness in the tongue is a breach in the spirit.’ Who can imagine that Paul, who had ‘continual heaviness and sorrow in his heart for his brethren, his kinsmen according to the flesh,’ would use an unnatural, affected, rhetorical style, in beseeching them, with many tears, to ‘submit themselves to the righteousness of God?’ Does he not even inform us, that the wisdom of words would make the cross of Christ of none effect? Alter the style, and though the doctrine be not corrupted, the effect is lost. Than the language of the Bible, nothing higher or more elaborate is intelligible, or perhaps ever will be intelligible, to the bulk of mankind. When, indeed, the style in which truth is presented to the mind is more complex and laboured than the medium through which truth is daily contemplated, the medium itself, like an atmosphere abounding with unusual meteors, becomes an object of observation and inquiry. He who eagerly desires to fix his exploring eye on a new phenomenon, wishes to behold it through a pure untroubled atmosphere; and he who would most successfully enlighten and persuade his hearers, must address them in language which they perfectly understand, however little may accrue from this to the praise of his eloquence, or of the classic purity and elegance of his expression.

“A man cannot more evidently preach himself, than by shining forth in the pomp of a highly rhetorical and splendid diction. A faithful man, therefore, however sublime and comprehensive his conceptions may be, or however rich by nature in the endowment of a commanding elocution, will, for Christ's sake, labour to acquire the habit of bringing both his thoughts and his language to a level with the apprehension of the poorest of his hearers; with the extent of whose vocabulary the practice of visiting ‘the fatherless and widow in their affliction’ has made him acquainted. He will aim at simplicity in language, for the same reason that he will

aim at truth in doctrine; lest, in regard to the most important branch of his ministry, ‘he fall into the error of the wicked.’ Mahomet, that great impostor, rested his claims to inspiration on the beauty and sublimity of his style and composition. Peter describes the corrupters of the primitive churches, as ‘speaking great swelling words of vanity.’ The false teachers who, at Corinth, headed a faction against Paul, were evidently men of a superior and persuasive eloquence. The eloquence of Paul was not of the kind which they possessed, and which the Greeks admired. Compared with his adversaries, both themselves and their admirers did not hesitate to pronounce ‘his bodily presence weak, and his speech contemptible.’ Rich, perhaps, in the eloquence which human wisdom teaches, but poor in Scripture knowledge, the man who seeks his own glory may still be heard holding forth his unconstructive effusions to an undiscerning multitude of rapturous admirers. They whose country is nourished by the king's country—whose carnal views and interests are in unison with those of their oracle, (and this may happen under any name) are ever ready to shout, as they are dazzled with the splendour of what they see and hear, ‘It is the voice of a god, and not of a man.’ pp. 245—247.

We must really tear ourselves from the volume, leaving nine-tenths of its beauties in perfect silence. We cannot resist the temptation, however, of transcribing one passage more; it is on the dependence of even inspired men on the Holy Spirit for the success of their ministry.

“Without the operation of God on the minds of the gifted men, the mere possession of gifts would have been ineffectual for the service of the gospel. They were as dependent on divine aid, as if they had received no gift at all. For though the kind and degree of inspiration with which any was endowed as an adequate outfit, qualified him for a specific ministry; yet the actual exercise and fruit of his gift, in all time following, were as God should be pleased to vouchsafe his grace. It has often been remarked, that the sickness of Epaphroditus and Trophimus, and the frequent ‘infirmities’ of Timothy, shew the inability of the apostles to remove diseases upon all occasions. The same facts equally prove their dependence on God in the ministry of the word. To his continued operation, accordingly, as grace distinct from the gifts which were thereby exercised, Paul often refers the ability of the gifted men to serve Christ in the Gospel. ‘He that wrought effectual

ally in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.'

"The mind of man is naturally weak, timorous, unstayed, disturbed by various passions, ever prone to rely upon itself, and to depart from God. Its suggestions, even in its search after truth, are liable to be modified by the emotions of the hour; as cheerfulness or gloominess, failure or success, health, sickness, temperance; while hope, fear, love, jealousy, and hatred, are apt to see in every thing what they feel in themselves. Who does not experience, even though delivered by the grace of God from the enslaving power of innate depravity, that divine things, like objects seen through a telescope, lie remote from our natural apprehensions? To discern, to grasp, to retain and feel the force and sweetness of heavenly things, lies not in the power of unaided nature. Your past experience will not suffice for future service and enjoyment. You must again apply the glass to your exploring eye, through which you formerly beheld the objects you desire to contemplate anew, as well as in order to make fresh discoveries. You must know 'what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.' Inspiration required this. 'Out of weakness they were made strong.' As an expiring fire is rekindled, and its heat augmented to intensity; so the soul that had languished, cleaving to the dust, disconsolate, inert, meditating danger, failure, defeat, ruin—became replete with joy, life, light, and energy; as when a bottle, which was shrivelled in the smoke, is now bursting out with new wine; or as when the earth, after drought and barrenness, is refreshed and adorned with verdure and beauty." pp. 323—325.

In taking leave of a volume which has greatly pleased us, we have a few words to say to our readers, and one or two to the author.

To our readers we would say, that if they read only for amusement; if they are fond of the light effeminate productions of the present day, and do not choose to connect thinking with reading, this work is not suited to their taste. But if they would understand the religion they profess, and aim to be well acquainted with scriptural divinity, they cannot too soon purchase, or too diligently read, the volume we have now introduced to their notice.

To the author we would tender our warmest thanks for his valuable book, and say that we hope to meet him again in the walks of scriptural literature. We are glad that he has included in his present volume many of the best passages in his work which we referred to in the commencement of this article, divested of every thing like a controversial aspect. May we be allowed, with all due respect to Mr. Macleod, to say, that in a few instances his discussions are weakened in their force by their diffusiveness; and that, in the event of a second edition, which we hope will be soon published, the volume should be accompanied with an index, and the errors of the press somewhat more carefully corrected?

The Roman Catholic Claims a Question not of Religious Liberty, but of Political Expediency: an address to the Protestant Dissenters of Great Britain, assigning reasons why, (in reference to that subject,) they should maintain the most strict neutrality. With an Appendix, containing the Letter of the Pope to the Arch-priest Blackwell, against the Oath of Allegiance in 1607. The Protestation of the English Roman Catholics in 1790; copied from the Original in the British Museum; and Proceedings of the "British and Foreign Unitarian Association," May 28, 1828. By JOSEPH IVIMEY. pp. 48. Wightman and Cramp.

THIS pamphlet contains five sections. I. The Question stated. II. Sentiments in relation to the Roman Catholics, at the Revolution of 1688. III. Historical proof of the Subjugation of the English Roman Catholics to the See of Rome, in the reign of James the first. IV. Historical proofs that the Roman Catholics of the present day are Subjugated to the See of Rome. V. Opinion of Lord Colchester, Lord Somers, and the Rev. Dr. Furneaux; and concluding remarks.

The information given by the esteemed author in these sections is highly important. And though we cannot pledge ourselves to the correctness of all the inferences which are here drawn, we recommend the facts to the grave con-

sideration of all our readers. But fully concurring with the leading sentiment here supported, that we being Protestant Dissenters should maintain "the most strict neutrality," we must forbear from entering into the discussion.

The following extract will, we doubt not, be acceptable to the reader :—

"Ought not the Roman Catholics, before they are admitted to political authority, to be required so to renounce their allegiance to their spiritual head, that they might be able to give a pledge of their entire allegiance to the political head of these nations? As to what is requisite to constitute that pledge, let the Legislature determine.

"The celebrated Lord Somers has said, 'Those who adhere to the church of Rome, I hold to be good Catholics! and those who adhere to the court of Rome I hold to be papists, enemies and traitors to the realm of England, and totally unfit for any trust, in this or any other Protestant country.*'

"I am not aware whether such a distinction really exists among the English or Irish Roman Catholics or not, as that made by this eminent statesman, between persons adhering to the church of Rome; and others who 'adhere also to the court of Rome;' but could this be practically demonstrated, then I should admit that those whom he calls 'good Catholics' might be safely entrusted with political authority; seeing there is nothing in sentiments which are purely religious that interferes with the most unlimited subjection to the chief magistrate. The sentiments of the Moravians who acknowledge a connection with their bishops in Bohemia, and of us, the Protestant dissenters, who do not acknowledge the religious supremacy of the king, are by no means inimical to the most entire recognition of the political supremacy of the monarch, as we claim no exemption from the operation of any human laws, but those which interfere with the rights of conscience. Let the English and Irish Roman Catholics solemnly declare, upon oath, that their vicars apostolic in this country, and Jesuits of Stonyhurst and Maynooth, and the various Roman Catholic bishops, owe no kind of subjection to their ecclesiastical superiors, but what relates to religious sentiment; that there is nothing in their creed which would suffer them to interfere with the consciences of those who dissent from the church of Rome; and as the proof of their sincerity in these respects, let their ecclesiastics agree, and the body of the laity signify their approba-

tion, that the prelates and clergy shall be as much under the power of the British government as the clergy of the church of England; amenable to, and liable to be degraded by the civil magistrate, and then I take it for granted there will be no insuperable objection to their being relieved from the operation of those tests which our forefathers, especially the great statesmen at the Revolution, deemed indispensable for the safety of this Protestant kingdom." p. 32.

In a note, p. 35, Mr. Ivimey relates some curious and highly interesting facts which fully exonerate the *United Committee* from any participation in the apparent favour shewn to Roman Catholics at the commemoration dinner.

We are obliged to the author for the letter from the Pope in 1607, forbidding the English Catholics to take the oath of allegiance; and also for the labour of copying the singular document entitled, "The Protestation of the English Catholics," &c. This pamphlet ought to be carefully read by Protestant Dissenters.

Apology for the Modern Theology of Protestant Germany, or a Review of the Work entitled "The State of the Protestant Religion in Germany, in a Series of Discourses preached before the University of Cambridge, by the Rev. Hugh James Rose, M.D. of Trinity College, and Vicar of Horsham, Sussex." By Dr. Karl Gottlieb Bretschneider, Chief Counsellor of the Consistory, and Superintendent General at Gotha. Translated from the German, by the Rev. WM. ALLEYN EVANSON, M.A. Lecturer of St. Luke's, Old-street. London. pp. 88. Palmer.

THIS pamphlet contains hard words, and, on one side at least, hard arguments. The German reviewer is evidently not unacquainted with the tactics of his part, and applies them with no inconsiderable skill; but his English translator completely takes away from him the armour wherein he trusted, and, as it appears to us, leaves him in an entirely defenceless condition. We have not had an opportunity of seeing the discourse of Mr. Rose, but from the contortions, tergiversations, and violence of the apologist, we conclude that

* Tracts, vol. iii. 236.

they must contain an extraordinary measure of pungency, in combination with many an unwelcome reference to the theological subtleties and perversions of certain modern divines in Germany.

In the appendix to this translation, which contains some powerful and spirited observations, Mr. Evanson states,

"During the progress of these sheets through the press, I have had the gratification of perusing Mr. Rose's reply to the apologist in the 'Christian Remembrancer' for the months October and November, (current) and I unfeignedly declare, that so gentlemanly, temperate, and masterly a refutation it has seldom been my good fortune to read."

We quote also Mr. Evanson's concluding paragraph:—

"Admitting, however, that the apologist has unwittingly told us *some* truth, he has not told us *all*. In vain does he assert that his 'Evangelic Protestantism' is lord of the ascendant; we *know* that it is on the decline, and though he politely designates such men as Tholuck, Strauss, Henxtenberg, and Schleiermacher, &c. as 'blind zealots for all the theologumena of the symbolic books;' as 'men insignificant and contemptible, fit only to be classed with the open denunciators of all rational theology;' or as Zimmerman says 'with the frenzied self-crucifiers of Switzerland;' yet we *know* that such men are rising in public estimation; that, through their means, a better order of things has commenced, and is in active progress in Germany; that the religion of Luther is again becoming the religion of Lutherans; that the doctrines of the fall, original sin, atonement by the death of Christ, justification by his righteousness and sanctification by his Spirit, doctrines which are the source and spring of all Christian

ethics, as well as of peace and joy to the repentant soul; that these, which are the *Church doctrines* (because they are Bible doctrines) of the Church of England, are again becoming the doctrines taught from the pulpits and professors' chairs, once occupied by the glorious reformers of the sixteenth century. May the blessing from on high crown the efforts of all those who would hasten a consummation so devoutly to be wished by every subject of the Redeemer's kingdom."

LITERARY NOTICES.

Many of our friends having expressed their wish that a handsome edition of the Rev. Abraham Booth's invaluable work, entitled "Pædobaptist Examined," &c. with the answers to Dr. Williams and Mr. Peter Edwards, should be reprinted, we have the pleasure to inform them that arrangements have been entered into with Mr. Ebenezer Palmer, of Paternoster-row, who has undertaken to publish the above works, printed on a very superior paper, with a good type, in three volumes 8vo. The publication will be superintended by a Sub-Committee of the Baptist Fund, and it is hoped that the work will be ready before the end of October.

DR. RIPPON'S SELECTION.—Dr. Rippon has enlarged the *twenty-seventh* edition of his Selection of Hymns, by interspersing among them about 150 more, *original and selected*; including numerous Doxologies, in the usual, the peculiar, and the less common metres; but so as *not to increase the former price of the volume*. To accommodate the purchasers of the late editions, the interspersions and Doxologies may be had *alone*, of all the booksellers, price 8d. stitched; or fine paper, neatly and differently covered, 10d. or 1s.

Dialogues between a [Roman Catholic] Priest and his Parishioners, in three parts.

INTELLIGENCE.

FOREIGN.

AMERICA.

Letter from the Rev. Professor Chase to Mr. Ivinney.

Newton (Mass.), July 29, 1828.

Rev. and Dear Sir,

I have been intending to write you a long letter; but it is out of my power at present.

The Columbian College at Washington is likely to emerge from its pecuniary embarrassments. Its friends in different parts of the Union are coming nobly to its relief. The Presidency, vacated by the resignation of Dr. Staughton, is to be filled by Dr. Chapin, an excellent man, who was Professor of Moral Philosophy in Waterville College.

Professor Woods has been elected Presi-

dent of Transylvania University, at Lexington, in the State of Kentucky; and he intends to enter on the duties of his new station in October. A wide and important field of usefulness is open before him.

Generally speaking, our colleges and other seminaries, and our churches, are in a prosperous state. A new brick edifice, sufficient for the accommodation of seventy or eighty students, has been built this summer, by the trustees of the Newton Theological Institution; and it will be completed in a few months, all the rooms in the other edifice being already occupied. Never before was there so impressive a cry as at present, from every quarter, "Come over and help us; we want—we must have, able and devoted ministers of the New Testament." Never have we had so great occasion to pray the Lord of the harvest to send forth labourers. And, blessed be his name! he is multiplying them, and sending them forth, and encouraging us still to pray and to labour.

With affectionate regards to your family, I am, as ever, yours most sincerely,

IRAH CHASE.

DOMESTIC.

Recent Deaths.

On Friday, July 25, 1828, Mr. William Cornwell, of Camden Town, departed this life, aged seventy years. He had been fifty years an honourable member of the church meeting in Keppel-street, London, and more than fourteen years a useful deacon. He was interred in a family grave in Bunhill-fields, on Thursday, the 31st of July, and on the following Lord's day his funeral sermon was preached by his pastor at Keppel-street, from Mark xii. last clause of the 25th verse.

On Saturday, July 26, 1828, died at North Bradley, near Trowbridge, aged 83, the Rev. Joseph Clift, who had been for nearly forty years the esteemed pastor of the Baptist church in that place. His end was tranquil, and the doctrines which he preached whilst living were his support in the hour of dissolution:—

"While a bright evidence of grace

In his whole life appeared and shone."

Died, on Tuesday, Aug. 19, the Rev. George Williams, upwards of twenty years the respected pastor of the church at Waddesdon Hill, Bucks.

ADDRESS OF THE STEPNEY ACADEMICAL INSTITUTION.

"The Baptist College at Stepney is principally indebted for its establishment to the

liberality of the late William Taylor, Esq. who gave the purchase money for its freehold property, and by his will bequeathed the dividends on 1000l. Bank stock, to be applied to its support. A reference to the annual reports will shew that many individuals have liberally contributed to carry into execution the design of the pious founder, and that from Stepney have proceeded many ministers who are occupying important stations in the church of God, with various degrees of acceptance and usefulness. Hitherto no appeal has been made to the public, for the enlargement or alteration of the premises, though the necessity of such alteration has been long and deeply felt by its successive tutors and committees, and is now strongly enforced by the ministers who have been educated in the Academy.

"When it is stated that the sleeping apartments (some of which are merely passage rooms) contain each from two to four beds, without any separation, and that the studies are not so divided from each other as to admit of retirement; that some of them are only partially, and others not at all lighted; it will need no arguments to shew that the arrangement of the premises is not adapted to promote either the comfort or proficiency of the students, and that some alteration is absolutely necessary for the purposes both of devotion and study.

"The Committee, after mature deliberation, have decided on the propriety of each student being provided with a separate study and bed room.

"To accomplish this desirable object, they have determined to convert the present apartments, now inconveniently occupied by studies, into dormitories, and to erect new studies, a dining room, and library, on the site of the building which has been hitherto used for a small chapel, but which is by no means fit this purpose. A more eligible part of the premises is appropriated to the erection of a neat and desirable place of worship in connection with the Institution.

"The expenditure contemplated is from 2000l. to 2500l., a small sum when compared with that incurred by other institutions to effect a similar object; but which it is fully believed will secure these important and necessary improvements.

"The Committee appeal with confidence to the public, and more especially to their own denomination, for their cordial support. They are happy to be able to state, that the internal arrangements of the College are in a state of great practical efficiency, and are such as to encourage the best hopes of those who are anxious to employ a holy, zealous, and educated ministry, for the wider diffusion of divine truth."

The Committee having obtained towards this object more than 1800l. the enlarge-

ment of the premises has been commenced. They look with confidence to the religious public, to enable them to discharge the whole sum, so that no burden shall remain on the Institution.

Subscriptions for the accomplishment of this object will be received by W. B. Gurney, Esq. Treasurer; Rev. W. H. Murch and Rev. S. Tomkins, Tutors; the Rev. Edward Steans, Secretary; and by any of the members of the Committee.

ASSOCIATIONS.

EASTERN WELSH.

The Eastern Welsh Baptist Association was held at Merthyr-tydfil, Glamorganshire, on the 3d, 4th, and 5th of June, 1828.

Tuesday afternoon they met at two o'clock. Brother D. Evans, of Cadexton, prayed. Then the accounts from the churches were received, by which they learned that they were in peace, that the Lord had blessed the ministry, to gain many souls to the truth during the last year; that their dear brother David Phillips, of Newtown, has finished his course in death; and that their brethren Benjamin Williams, Goetre; William Morgan, Lantrisant; Jesse Jones, and Hugh Jones, have been ordained to the work of the ministry. Then brother J. Lewis, of Llanwenarth, preached from Isaiah xlix. 6. and concluded in prayer.

At seven, brother J. Evans prayed; brother T. Thomas, Newcastle Emlin, preached from Psal. cx. 3. and brother D. Jones, Liverpool, from 2 Thess. iii. 1. and concluded by prayer and singing.

Wednesday, at seven, brother J. Michael, New Works, prayed; and brother D. D. Evans, Pont-rhyd-yr-yn, preached from Matt. xii. 43—45.

At ten, brother D. Davies, Swansea, prayed; and brother S. Davies, of Clonmel, Ireland, preached in English from 1 Thess. v. 25; and brother C. Evans, Caerphilly, in Welsh, from Mark xvi. 16.

At three, brother T. Williams, Cwmdwr, prayed; brother W. Jones, of Cardiff, preached in English from Rom. vii. 14.; and brother J. Jones, Newtown, in Welsh, from Prov. xiv. 27.

At seven, brother J. Lawrence prayed; brother J. Roberts, of Cowbridge, preached from Isaiah xliii. 21; and brother D. Evans, Dolen, from Acts ix. 15, and concluded in prayer. Praises were sung several times at the different meetings: all these meetings were held in a field, for the audience were very numerous.

Thursday morning they met at eight o'clock in Zion chapel. The meeting was

commenced with prayer by brother R. Edwards, Maes-y-berllan; and after deliberating upon many things relative to the state of religion among them, and agreeing upon the following resolutions, brother J. James, Bridgend, concluded by prayer, and then they separated in peace:—

Resolved—

1. To print the Circular Letter, drawn up by brother D. Saunders, Merthyr.

2. To receive the churches formed at Nebo in the county of Monmouth, and Soar in the county of Brecknock, members of their Association.

3. To exhort all the churches belonging to their Association to establish a fund among themselves, for the purpose of defraying the expenses of building meeting-houses, and of supporting missions, &c. in order to avoid the trouble and inconveniences to which ministers and churches were subject by their present system of travelling about to collect; and all their churches were requested to consider the utility and the necessity of the plan, and to bring forward their determination at their next Association.

4. That it would be desirable for all the Sunday schools conducted by the Baptists in the principality to be furnished with the same sort of books, and that on the cheapest terms possible; and that our brethren, J. Jones of Newtown, D. Saunders of Merthyr, and H. Jones of Cardiff, be appointed to correspond with the brethren which the other Associations may appoint, with a view to the formation of a plan to bring this design into operation.

5. That the churches meeting at Dolen in Radnorshire, at Lysfuen in Glamorganshire, at Langiau in Carnarvonshire, and Porthyrhyd in Carmarthenshire, should be permitted to collect in their churches towards liquidating the debt remaining on their places of worship.

6. That their next Association be held in Cowbridge, Glamorganshire, at the usual time; when the brethren D. Richards, Dolgelly; J. Jones, Newtown; C. Evans, Caerfilly; D. Evans, Doley; and T. Hinton, of Bristol, will be expected to preach.

State of the Churches:—Baptized 741, Restored 175, Received by letters 27. Total 943.

Died 122, Excluded 189, Dismissed 9. Total 320.—Clear increase 623.

BERKSHIRE, &c.

The Berkshire, Gloucestershire, Oxfordshire, Warwickshire, and Worcestershire associated Baptist churches assembled at Astwood, May 27 and 28, 1828.

Tuesday evening, five o'clock, brother Howlett read, prayed, and delivered an in-

troductory address. The letters were read, which happily realized the expectations expressed last year, and presented much cause for humble gratitude for the universal peace of the churches, the very pleasing additions in most of them, and the pledges given that inspire the ardent hope that a more copious blessing will not be long withheld. The impression of the necessity of divine influence evidently pervaded the letters, and the fervent wish was expressed that it might become more deep and general, and that the present letter addressed to the churches might be the means of diffusing such an impression, as the certain forerunner of a far more abundant prosperity than has ever yet been witnessed. It was agreed to commend to all the churches, that they should keep this object in view in all the monthly missionary prayer meetings, and that the first Monday evening (or the first Tuesday evening, where more convenient,) in the month of August should be appropriated to united and special prayer for the out-pouring of the Spirit. Brother Jayne (who is about to remove to Road in Northamptonshire) addressed the meeting, and closed in prayer.

At eight o'clock, the Circular Letter, written by brother James Smith, "On the Outpouring of the Holy Spirit," was read, approved, and ordered to be printed. The regulations of the Association Fund were discussed.

Wednesday morning, at half-past six o'clock, brethren Wright, Breeze, J. Price and Howlett prayed.

At half-past ten o'clock, brother Hinton began by reading the Scriptures and prayer, brother Pryce preached to parents, from Ephes. vi. 4. "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Brother Copley preached to youth, from John i. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and concluded the service.

Evening, six o'clock, the Scriptures were read and prayer offered by brother White. Brother Coles preached from Ps. cxviii. 15. "The voice of rejoicing and salvation is in the tabernacles of the righteous." Brother S. Taylor closed the services of the day.

At eight o'clock the rules of the Association Fund were revised, and it was resolved that it is desirable that all the ministers and messengers of the churches be present at the distribution of the Association fund except the recipients, five to constitute a quorum.

The following resolutions were also passed:—

1. That this meeting deeply feels abundant cause for gratitude to God that the

repeal of the Corporation and Test Acts has at length been obtained, since one of the chief occasions of the profanation of the Lord's Supper is thereby removed.

2. That the most cordial thanks of this meeting be respectfully presented to Lord John Russell and to the Right Hon. Lord Holland, for moving the repeal of the above mentioned acts in the House of Commons and the House of Lords, and for the prosecution of the object, which, by their firmness, energy and eloquence, was so gloriously achieved.

3. That the Secretary be requested to convey the above resolutions to Lord John Russell and to the Right Hon. Lord Holland.

4. That the above resolutions be printed in the World newspaper.

Thursday morning, at seven o'clock, several brethren had an interesting meeting appropriated to conversation and prayer.

The next Circular Letter to be written by brother Copley, "On the Practical Uses of the Doctrine of Divine Influence."

The annual meeting of the Auxiliary Foreign Missionary Society to be held at Burford, on Tuesday, Sept. 16.

The annual meeting of the Home Missionary Society to be held at Campden, on Easter Tuesday, 1829.

The next Association to be held at Hook Norton, on the Monday and Tuesday in the Whitsun week, 1829. The Association preacher, brother James Smith; in case of failure, brother White; the second preacher to be chosen by the church at Hook Norton.

State of the Churches:—Received by profession 93, by letter 8, by restoration 4. Total 104.

Dismissed 13, Dead 20, Excluded 5. Total 38.—Increase 66.

ORDINATIONS, &c.

WIGAN.

On Wednesday, the 11th of June, Mr. George Crook was set apart to the pastoral office of the Baptist church assembling in Lord-street, Wigan. At half-past two, P.M. Mr. John Crook, of Boroughbridge, commenced the service by reading the Scriptures and prayer; Mr. Edwards, of Bolton, stated the nature of a Christian church, and received the confession of faith; Mr. Fisher, of Liverpool, offered up the ordination prayer, accompanied with laying on of hands.

In the evening, Mr. Holmes, of Newton, read the Scriptures and prayed; Dr. Steadman gave an affectionate and impressive charge from 2 Cor. ii. 14; Mr. Fisher preached to the church from Ephes. iv. 13.

and concluded with prayer. The services of the day were peculiarly interesting, and the divine presence appeared to be enjoyed.

ULEY, GLOUCESTERSHIRE.

On Wednesday, July 9, 1828, Mr. Benjamin Francis, late of Bradford Academy, was set apart to the pastoral office of the Baptist church at Uley, Gloucestershire, formerly under the pastorate of the Rev. Wm. Catton, now of Chipping Norton.

The Rev. Wm. Yates, of Stroud, commenced the services by reading and prayer; the Rev. D. D. Evans, of Pont-rhydyryn, described the nature of a Christian church, advocated the principles of dissent, and afterwards received Mr. Francis's confession of faith. The Rev. D. White, of Cirencester, offered the ordination prayer; Dr. Steadman delivered the charge, from 2 Cor. ii. 14; the Rev. Wm. Winterbotham addressed the church from 1 Thess. v. 12, 13; and the Rev. Mr. Lewis (Independent) concluded by prayer.

Met again in the evening. The Rev. J. Jackson, of Gloucester, read and prayed; brother D. D. Evans preached from Matt. xii. 43—45; and afterwards Dr. Steadman, from John iii. 30; and the Rev. Mr. Griffiths (Independent minister of Cann) concluded with prayer.

ADDLESTONE.

July 10, 1828, the Rev. R. Grace was publicly recognized as the pastor of the Baptist church meeting at Addlestone, near Chertsey, Surrey. The Rev. Mr. Wilms-hurst opened the services by reading and prayer; the Rev. Thomas Tilly, of Portsea, (Mr. G.'s late pastor) described the nature of a Gospel church and prayed the ordination prayer; the Rev. G. Pritchard proposed the usual questions and preached the sermon to the people, from Mark ix. 50; the Rev. J. Ivimey gave the charge, from Acts xiv. 1—3; the brethren Hawson, Fuller, and Wilms-hurst engaged in the devotional exercises of the day. Many, we trust, could say, "It was good for us to be there." The Rev. Robert Bowyer of Byfleet preached in the evening.

HENRIETTA-STREET, BRUNSWICK-SQUARE.

On Thursday, July 10, 1828, the Rev. Thomas Thomas, late of the Stepney Academy, was ordained to the pastoral office over the church meeting for divine worship in Henrietta-street, near Brunswick-square, London. The morning service was commenced by the Rev. J. Elvey, who read a portion of the Scriptures and prayed; the Rev. J. Hargreaves described the nature of

a Christian church, and asked the usual questions; the Rev. J. Dyer offered the ordination prayer; the Rev. W. H. Murch gave a most able and interesting charge, from Col. i. 7; and the Rev. R. Davis concluded with prayer.

The evening service was commenced by the Rev. R. H. Smith (Independent), after which the Rev. I. Mann, A.M. delivered a most impressive address to the church, founded on Heb. xiii. 17. and concluded the service with prayer.

The attendance was good, and the interest excited great.

TOWERSEY, BUCKS.

Wednesday, July 30, 1828, a new Baptist meeting-house was opened at Towersey, near Haddenham, Bucks. Mr. Terry, of Risborough, preached from Ps. xcii. 12—15; Mr. Aston (Independent), of Wingrove, from Ps. lxxii. 16; and Mr. Howlett, of Burford, from Phil. ii. 15, 16. Messrs. Tyler, Wiffen, Sugden, and Caterer engaged in the other services of the day. The Gospel having been preached there for twenty years in a cottage, it afforded great pleasure to witness a neat, commodious place of worship, calculated to accommodate an increased congregation and a large Sunday school. The place has cost about 140l.; towards which the friends in the small village, and the collection on the day of opening, have contributed nearly 70l.

The Rev. James Hargreaves has resigned the pastoral charge of the church in Little Wild-street.

The following sums, resulting from the profits of this Magazine, were voted to the widows whose initials are subjoined, at the recent half-yearly meeting of proprietors:—

M. M.	£ 4	S. L.	£ 4
H. M.	4	A. B.	4
A. E.	3	M. G.	4
H. B.	3	A. D.	3
A. C.	4	C. S.	4
M. A.	4	S. W.	4
E. B.	4	E. B.	4
M. C.	4	M. C.	4
S. S.	4	M. G.	4
M. W.	4		

NOTICE.

On Wednesday, the 3d inst. the annual meeting of the Welsh and English Baptist Education Society at Abergavenny will be held in the Baptist chapel, Frogmore-street, when the Rev. I. Mann, M.A. of London, is expected to preach. Public service to commence at eleven o'clock in the forenoon.

IRISH CHRONICLE,

SEPTEMBER, 1828.

It is said that some of the political Roman Catholics in Ireland ridicule the attempts which are made to propagate and extend the principles of the Reformation in that country. If any have been influenced by political motives while they have professed protestant zeal, they will doubtless experience disappointment; yet the attempts to educate the children of the peasantry in Scriptural knowledge will not be in vain: nor can the public reading of the Scriptures be lost labour: it is a mean which God has always blessed: to such instrumentality the Reformation in Europe in the sixteenth century is mainly to be attributed. Let the similarity between the humble exertions and the effects produced by the Irish Readers of the Scriptures, and the following statement of a judicious modern writer be observed:—"It was about the year 1150 that several parts of the continent had become pervaded by men, chiefly of the poorer and laborious classes of life, who were forming themselves into little religious communities, distinct from the established Catholic church, and *who had the Scriptures with them in their vernacular languages*, and were intently and critically comparing the tenets, system, and conduct of the papal clergy, with the precepts and instructions of the Evangelists and Apostles."

A popish historian, *Reiner*, says, "one of the main causes of their progress was that *they had translated the Old and New Testament into the vulgar tongue*. I have seen," he adds, "a rustic who could repeat all Job word for word, and many who knew perfectly the New Testament." It was their reproach to the Catholic clergy, "It is rare to find a *doctor* among you who knows by heart three chapters together of the New Testament; but we have scarcely any man or woman who cannot repeat it in their own language!"*

The statements made by our superintendants of the number of chapters committed to memory by the children of our schools would exceed credibility, were it not for the evidence upon which such statements rest. The following four letters addressed to Mr. Ivimey, contain honourable testimonies from gentlemen in the popish counties of Clare and Limerick, as to the utility of the Irish Readers, and of the schools, and will be read by the supporters of the Society with pleasure.

The Committee feel much indebted to those friends in Wales who so kindly received their agent, the Rev. Stephen Davis of Clonmell, in his late visit: it will be seen that he collected upwards of 110*l.* in the principality. The general expressions of approbation in all parts of the United Kingdom which have been visited on behalf of the Society, very much encourage the Committee to hope that the funds will still be supplied, notwithstanding the Treasurer has not sufficient in hand to meet the expenditure of the present quarter.

The Committee, anxious to increase the number of acceptable and zealous ministers in the service of the Society in Ireland, and who may also be suitable to engage occasionally as efficient collectors, have engaged at their last meeting the Rev. John Franks, late of Newport, in the Isle of Wight, who is to take up his residence at *Thurles*, where there is a small congregation, and to itinerate in the towns and villages of the vicinity.

* History of England during the Middle Ages. Vol. v. p. 121. By Sharon Turner. Second Edition.

From Thomas Mahon, Esq.

Emis, June 16, 1828.

MY DEAR SIR,

AMONGST the many means the Lord has been pleased to order for the spiritual improvement of this ignorant country, I know of none for which we have more cause to be thankful than the exertions of the Baptist Society, proceeding upon the strictly scriptural principle of making known to every creature, through the written word, the glad tidings of the everlasting Gospel. We might have anticipated that the blessing of the Most High would have been shed upon its labours, and so, in fact, are we now able to testify, that wherever its operation has been unimpeded, its efficacy and suitableness to the wants of this country have been fully developed. Many, who (as far as we can see) would never otherwise have heard of a Saviour's love, have had their attention directed to it through its exertion, and peace and good order have generally resulted amongst those who have had the benefit of your schools. It is true, your Society has met great opposition—but what society, having scriptural objects, has not experienced some portion of similar aggression? Should we not rather anticipate and expect, that in proportion to the spirituality of the proceedings of each, so will be the opposition of the enemy; but be of good cheer; be assured the people of this country are most anxious to avail themselves of the benefits of your Society, and though they may for a season be held in bondage, under the relentless tyranny of their priests (the only obstacles to the circulation of divine truth), their minds are too rapidly opening to submit much longer to the pressure, and the cords by which they are bound must soon give way. It would be grievous indeed, at this interesting crisis, that any circumstance should prevent your Society's perseverance here. "The fields are white for the harvest," and may the Lord give it the means of extending its work and labour of love.

I remain, my dear Sir,

Your faithful and obedient servant,

THOMAS MAHON.

From J. Colpoys, Esq.

Ballycan, June 16, 1828.

DEAR SIR,

It may perhaps be the wish of your Society to hear something of the state of the schools they have patronised in this part of Ireland. Under that impression, I am anxious to state to you the effects of those you have established here, as well as what has

been done by your Irish Scripture Readers. The opposition of our Roman Catholic priests, and of their bishop (who resides in this neighbourhood), have been violent and unceasing, and they have compelled many of their flock, by their threats and anathemas, to withdraw their children from the Ballycarr schools; still, however, the parents of many of them are so convinced of the benefits to be derived from a scriptural education, that they continue to send them to the schools, in spite of all the threats held forth; and both parents and children are so desirous to hear the word of God read and explained, that all our Testament readers attend every Tuesday and Friday at one of their houses, and at my house every Lord's day, to hear the Scriptures read, and also attend an evening lecture and prayer every Sabbath; and when our kind and pious friend Mr. Thomas favours us with a visit, his arrival is soon made known, and a considerable number attend in the evening to hear him preach. These are, in my humble opinion, very gratifying consequences of the establishment of your schools here.

Permit me to say, that you will form a very fallacious estimate of the benefits conferred on this country by your preachers, your readers, and your schools, if you found it merely in the number of children attending the schools, or of the number of those who gladly admit your readers into their houses, or flock to hear your preachers. You will be so good as to recollect, that all these are done in defiance of the threats of the Roman Catholic clergy, of the prejudices of early education, and even of the persecution of the nearest friends and relations, of the violence of which no one can form an idea who has not resided in this country.

With sincere and fervent prayer to our God and Father for the success of the cause in which your Society has so zealously engaged in various quarters of the world,

I remain, dear Sir,

Yours very faithfully,

J. COLPOYS.

From A. Ormsby, Esq.

Birdhill, June 12, 1828.

DEAR SIR,

Imagining that it may be satisfactory to your Society to receive from me some statement of the progress my school at Birdhill has made, notwithstanding the unceasing opposition it has met with from its commencement, several years back, to the present moment, I have the pleasure to inform you that it is increasing, and from the great and evident benefit perceivable in the children (some of whom have many chapters

in the word of God committed to memory), I have every sanguine expectation of great good being done in this sadly benighted neighbourhood, as not only the children, but many of their parents, though Romanists, are, notwithstanding the threats of their pastors, constant in their attendance, whenever Mr. Thomas or other ministers proclaim the glad tidings of the glorious Gospel of our Divine Redeemer, which is frequently done at my house, the congregation sometimes amounting to nearly one hundred persons; and what makes it more hopeful is, that the attendance of the children is quite voluntary, as no compulsion is used, notwithstanding the unfounded assertions of their pastors.

The number of children in this school are between eighty and ninety. When I found the school increasing, imagining my old school house would be too small, I built a neat commodious one at my own expence, contrived so as to have the boys and girls separate, and they have a very respectable female residing constantly at the school, who acts as matron and schoolmistress, as they are taught domestic employments out of school hours, to fit them for service, &c. I think the readers that occasionally visit us, and have regular stationary appointments, have done, and will still do much more good in increasing that spirit of inquiry that is so much increasing among the lower classes, and I trust in God will still continue, to the salvation of many of the poor deluded multitude by whom this spot is surrounded.

I am, Sir,
Your obedient humble servant,
A. ORMSBY.

From the Rev. W. Young.
Clare, Ennis, June 14, 1828.

MY DEAR SIR,
As you wish my opinion as to the system pursued by the Baptist Society in Ireland, I have great pleasure in being enabled to state, that as far as I am acquainted with its operations, it has my hearty approbation.

From A. Bevan, Esq. to Rev. W. Thomas.
Comas, June 6, 1828.

REV. SIR,
Stephen Ryan, one of your Itinerant Scripture Readers, has just left me, after his third visit to this neighbourhood. He is undoubtedly a highly-gifted poor man, and "mighty in the Scriptures;" the facility with which he refers from one part of the holy bible to prove another, is quite astonishing. He is a great credit to you, and I hope will bring many souls into his Master's vineyard. I have been so pleased with the exertions of your Society, that I have placed

a large school, just built and furnished by me, under their auspices. As I am become a subscriber to your Society, though a native and resident of this unfortunate land, I never could believe, till I became a little more thoughtful on the one thing needful, of the melancholy state of my poor suffering countrymen; they are sunk in the very lowest degree of ignorance and superstition, and the tyranny of the priests is quite dreadful. I have been frequently told, that they thought it a greater sin to eat meat on a Friday, than to kill twenty people: In fact, the power of the priests is quite absolute, they think themselves bound implicitly to obey any orders, without daring to question their authority.

Patrick Gunning has passed two days here: he appears very zealous in the cause, and in general the poor people listen to the readers with attention. I will conclude with thanks for sending those spiritually-minded men to me.

A. BEVAN.

From the Rev. Stephen Davis to the Secretaries.

Haverfordwest, July 15, 1828.

MY DEAR SIRS,

I have transmitted herewith my last remittance from Wales to our respected Treasurer, and hope to be on the water to-morrow on my return to Clonmel. The following is the amount obtained at the respective places (including Waterford),* and particulars shall be forwarded for the Report as soon as the list can be prepared.

My labour and fatigue during this tour have certainly been considerable. I have also met with various disappointments and untoward circumstances, and my unacquaintedness with the Welsh language has been a great disadvantage; but the kindness of the ministers and people wherever I have been has been very great, and demands my particular acknowledgment, and has endeared the land of my fathers more than ever to my heart.

I have seen manifestations of zeal for the conversion and spiritual edification of mankind, in various places in England, Scotland, and Ireland, but I never saw them to such an extent as in this country. The number of our ministers, and their devotion to their work is surprising; and the manner in which the people crowd to hear the word of God, and dwell upon the words of the preacher, is most delightful. Never did I see such an assembly as at the Association at Merthyr, assembled to hear the Gospel in the open

* For the account, see the List of Contributions on the next page.

field upon a week day, (though, alas ! I may see an equal, or an increased number every Lord's day in Clonmel, attending the Roman Catholic chapels.) I feared I should scarcely be able to make them hear, but I have reason to believe the greatest part did so, and understood what I said ; but the effect of an English sermon bears no comparison to one in the Welsh language, delivered in their own peculiar energetic manner ; and I have no doubt there is a blessed work progressing among the people, though it is attended with circumstances, in some places, which I consider very equivocal, and which ought not by any means to be encouraged.

It afforded me much pleasure to be permitted to declare the glad tidings of salvation and to plead for Ireland, in the place at Carmarthen where my venerated grandfather used to dispense the word of life. My son preached there also, in my hearing and that of several of our relations, on his way to Ireland.* One worthy old minister, and several old members of churches in different places, introduced themselves to me, who had been baptized by my grandfather ; and some who also remembered to see him baptize my father and one of my uncles, above fifty years ago ; and many to whom the name of my venerated uncle, Benjamin Francis, of Horsley, is peculiarly dear. Indeed, my visit has produced a sort of resurrection of these endeared names, and the ministers have evidently felt a pleasure in telling their congregations to whom I was related ; so true is it that "the memory of the just is blessed." Christian affection is not dependent upon the life of the individual. Nor can it be questioned that their memory has been profitable to the Society also, for I should not have obtained what I did in some places but for their sakes. O that the spirit of the Elijahs may rest upon the Elishas of the family !

I should have visited several other places, but was afraid the collections would not justify the unavoidable expence, and various domestic circumstances make it particularly desirable for me now to return home. I rejoice that with what I collected in London last year, I have obtained for the Society about 900l. ; I hope, however, to continue with my family for a longer season at a time than has been usual of late. I much wish our brethren through the country would take up the cause of Ireland, and when the Lord's cause prospers in that interesting, but long neglected and priest-ridden country, as it does in Wales, we may in all probability cease our exertions entirely, and consider it

more than the beginnings of the latter day glory.
S. DAVIES.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
J. B. Gurney, Esq. from the profits of the Youth's Magazine..	25	0	0
Mr. Phillips	0	10	0
Part of a Collection at Wild-st	2	4	0
Collected per Rev. M. Fisher of Liverpool.....	53	0	0

Received by Mr. Ivimey.

A Friend, by the Rev. T. Griffin	2	0	0
Ditto, by the Rev. Mr. Glanville, Wantage	2	0	0
Collection at Saffron Walden, by Rev. J. Wilkinson.....	7	5	10
For the Rye and Sussex School, by Mrs. Jarrett.....	5	0	0
Collections at Cotton End, Bedford, and Sharnbrook, by Rev. Wm. Grey of Northampton..	11	0	0
A Friend at Chesham, by Rev. Mr. Tomlin	0	10	0
Collected at Lewes, after sermons by G. Pritchard	7	3	0
Rev. Mr. Jackson.....	1	0	0
Two Friends.....	0	10	0

Collected by the Rev. S. Davies.

Haverfordwest	9	0	8
Pembroke Dock	1	2	1
Tenby	8	8	6
Narberth	1	1	0
Carmarthen	9	5	9
Carleon	6	3	6
Caerphilly	1	6	3½
Merthyr Tydvil	11	10	0
Brecon	5	0	0½
Maysaberllan.....	1	4	0
Cumsarnthe	10	1	3½
Abersychan	1	14	3½
Pontypool	5	15	11
Newport (Monmouthshire)	3	7	6
Cardiff	12	0	0
Cowbridge	1	10	0
Llanely.....	3	0	4
Cardigan	10	5	0
Llangloffan	4	10	0
Solva.....	1	1	2½
Newport (Carmarthenshire)....	2	11	0
Newcastle Emlyn	0	13	0
Tabor	0	10	0
And at Waterford	4	13	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer ; Rev. J. Ivimey, 51, Devonshire Street, Queen Square ; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

* Mr. L. Davis, Jun. is a student at Bristol : he supplied Clonmel while his father was in Wales.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

JAMAICA.

By recent intelligence from Kingston, we learn that our friends in that island have formed an Auxiliary Society, with the design of aiding as far as possible, the operations of the Parent Institution. The meeting, which was most numerous and respectably attended, took place in the chapel occupied by Mr. Coultart and his congregation, in East Queen Street, Kingston. Several magistrates and members of the House of Assembly were present, and great interest appeared to be felt in the proceedings of the evening. This interest was not a little heightened by the kind and friendly part taken by our Wesleyan brethren, one of whom, the Rev. James Barry, occupied the chair, and several others, in connexion with the Missionaries from our own Society, addressed the large assembly, in moving and seconding the various resolutions.

The Report read on this occasion, was drawn up by our senior Missionary, Mr. Coultart. It comprehends a brief, but judicious and faithful account of the origin and objects of the Parent Society, and of the success which has been granted to its labours, both in the

East and in the West Indies. We copy that part which refers to the latter portion of the great field; persuaded that our readers will be gratified at the thought that this opportunity was afforded of stating such facts and making such a direct and manly appeal as to the tendency of Missionary operations, in the presence of several respectable members of the most influential body in Jamaica.

“In the West Indies, to which we now direct your attention, the Baptist Missionary Society has but recently commenced its operations. Though on this island there have been very many persons professing themselves of the Baptist persuasion for the last thirty years, and greatly needing as well as earnestly soliciting the instruction which it is the object of the Society to afford, we were long preceded by our highly esteemed friends the Wesleyans, who are laudably forward in every good work, and also by the Moravians, whose praise is justly in all the churches: and we now rejoice to see coming into this wide and interesting field Missionaries from the General Baptist Society, and from the Scotch Society for Propagating Christian Knowledge; and to hear that the Church Missionary Society has recognized some of its zealous members on this island as a corresponding committee, to advance that noble cause in which it is the privilege of the whole Christian world to unite.

“The object of the Society in establishing a Mission here, is in every respect the same as that which first induced it to send its Missionaries to the East—to disseminate the knowledge of the true God, and of the sacred duties he enjoins, among all who should become the bearers of the agents it might employ.

“In 1814, the Rev. John Rowe was sent

out to occupy an important station on the north-west end of this island; but a wise and mysterious Providence removed him in a short space of time from the sphere of his labour, to that state where the good receive the reward of their toil.

"Mr. Henry Tripp next visited that part of the colony, and was supported by a respectable proprietor in that quarter, who had earnestly solicited his labours for the benefit of his negroes. Mr. Tripp gave the highest satisfaction to that gentleman until his removal, occasioned by relative and personal affliction. The society there greatly increased in numbers, and in knowledge, and piety, during his faithful exertions.

"Mr. Burchell has now the superintendence of that society which Mr. Tripp left, and has been the instrument of collecting a large congregation at Montego Bay also, from which a church has been formed of 780 members. He has also commenced a new interest at Ridgeland, where the Society has lately purchased eligible premises for a Missionary station.

"At Falmouth, Mr. Mann has a church of nearly a hundred members, and is labouring zealously with the cheering prospect of considerable success.

"Within the last few years, Mr. Godden, now deceased, collected a very attentive congregation in Spanish Town, and formed a society of some hundred members. That society is now favoured with the affectionate care of Mr. J. M. Phillippo, by whose diligence a chapel has been erected to accommodate the increasing numbers who flock to hear. The premises were purchased and paid for by the Society in England; but to the erection of the present chapel the respectable inhabitants and the members of his society have liberally contributed. At Old Harbour there is a promising society rising up under Mr. P.'s superintendence. In Spanish Town and there, the members amount to five or six hundred. The Sabbath schools at Spanish Town contain 140 children.

"At Mount Charles, in St. Andrew's, a house and land have been obtained for the purposes of this Society. There a numerous congregation meets on the Sabbath, and between one and two hundred members sit down at the Lord's Supper. Mr. Baylis, the resident Missionary there, is very laudably extending the sphere of his toil, and visiting other destitute places in the neighbourhood.

"With Annatto Bay, very melancholy thoughts associate themselves in our minds. On the Society's premises there, its first valuable missionaries sleep the long and unbroken sleep, which is not to be disturbed until the last congregating of the creatures to be judged. In 1824, Mr. and

Mrs. Phillips settled at the Bay, and were highly respected and useful during their very short career. A church of forty or fifty members, chiefly from Kingston, was formed then, and to that number was added about fifty more during Mr. P.'s ministry. Mr. Flood is now stationed there, and has already met with many kind friends among the respectable and liberal inhabitants of the parish of St. George. We earnestly hope that by his prudence and piety he may retain the respect he has already acquired, and at the same time promote with due diligence the objects of his important mission. The church there consists of 300 members. There is also a Sabbath school, in which Mrs. Flood is suitably engaged; and the attendance is pleasing and encouraging.

"At Port Maria, there have been for six or seven years many poor people in need of a judicious and faithful instructor. The Society has lately sent Mr. J. Burton to that part, who has taken a house there and commenced his labours, looking to the Lord of the harvest for the success he desires.

Your attention is now directed to Port Royal, where preaching was commenced in a private house, in 1822. The numbers attending in that ancient and wretchedly demoralized place, induced the Society in England to purchase a house on an eligible site, and fit it up for the accommodation of the increasing and attentive congregation. That has recently been enlarged; and, through the divine blessing on the labours of Mr. Knibb, there is every prospect of a crowded and attentive congregation, even after the considerable enlargement, though the town is very small. There is a Sunday school now established there, which would no doubt be very prosperous, would Mr. K.'s other duties permit him to give it constant attendance.

"There are now two churches in Kingston; Mr. Tinson having removed from the vicinity into the centre of the city, where he has a neat place of worship, and an increasing congregation. Mr. T.'s flock, the object of his arduous labours and constant solicitude, will now be more prosperous, we have reason to hope, since it is separated from the noxious and multiform material which formerly marred it. In his new place he has re-commenced his Sabbath school, which at present answers his most sanguine hopes.

"It is interesting to take a retrospect of the church which meets stately within these walls. Eleven years ago, it was composed of a small number, compared with the present; that number being in appearance and practice a great contrast to the now large, attentive, and orderly body. We began in a very small and inconvenient place, erected for a place of worship; but by those who

had scarcely an architectural idea beyond laying one brick upon another. This place was enlarged during the brief days of Mr. Kitching, whose name, as a faithful and useful missionary, is still cherished with Christian affection. In 1822, we came to this more eligible building, where we have, through the kindness of Providence, enjoyed without intermission our Christian privileges, and advanced some little in the attainments and enjoyments of a Christian church. We were the only church of this denomination for years: now we see four others that have been formed with its members. When we review these churches formed from this, and think of the numbers removed by death, and other circumstances peculiar to this country, (say 500 at a very moderate computation,) and when we reflect on the numbers still in attendance and in communion, we are compelled to say, 'What hath God wrought?'—'The Lord hath done great things for us, whereof we are glad.'

"The school belonging to the church meeting here is in its present prosperous state a source of considerable pleasure. Nearly 300 boys and girls are in constant attendance, and the first classes are in possession of such useful and scriptural knowledge as will, with the divine blessing, be of immense benefit to them through their future days. The Sabbath school is tolerably well conducted by two or three of the members, who are truly to be commended for the interest they feel in its continuance. Both adults and youth are reaping the benefit of their zealous labours.

"We have thus hastily glanced at the different stations which the Society occupies in Jamaica, and at the success which has attended its labours in this island, as well as at the object it has in view in such an occupation of the stations as has been named; and we now close this report with asking the enlightened and liberal part of the community what cause it has to deprecate the existence of such a society?—what cause to allege against it or its Missionaries covert designs and base practices, which the lowest of mankind would spurn, (unless we may except such as condescend to employ themselves in the groundless aspersions now circulating.)

"The Society and its Missionaries have given proof sufficient, we presume, to reasonable and unprejudiced minds, that they have had no other object in view, during their fourteen years' continuance in this sphere of labour, than the instruction and salvation of men, which God has commanded all Christians to promote. It has already expended many thousand pounds in sending Missionaries to this island, in their support here, and in the purchase of premises and the erection of suitable places for the worship of God—and what has been the reward

of the Society, for its care, and toil, and expenditure? The only reward received or looked for is the success which follows the preaching of the gospel and the instruction of the poor. God has condescended to own and succeed with his blessing the labours of this Society's agents: he has deigned, through them, to impart to hundreds of the varied classes addressed those moral perceptions and spiritual energies which have led them to despise and shun the vices so predominant in these parts of the world—vices, the most hateful to God and most degrading to our race. These are the only rewards which Christian societies seek: in the enjoyment of these all have already participated, and confidently anticipate still greater success, on the ground of that infallible revelation, which declares that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'"

By the returns made on this occasion, it appeared that the total number of persons in connexion with our Mission in Jamaica was 9895: viz. Communicants, 5742, Catechumens, 4143.

The following extract will afford more particular intelligence respecting our station at Kingston.

From Mr. Tinson, dated Kingston, March 3:—

"Brother Coultart's chapel is still numerously attended, and many, we hope, are earnestly enquiring what they must do to be saved. Respecting our other church in Kingston, I trust we are not left without witness that God is with us. We have added about ninety to our number during the last twelve months, and there are others who appear much concerned for the salvation of their souls. We have for some time past had prayer meetings, to pray more especially for the effusion of the spirit upon our churches, and I do think the Lord is giving us some intimation of our prayers being heard.

"Since writing to you last, we have had an interesting day at the re-opening of our chapel, which had been shut up for some weeks to erect galleries. It was re-opened the 24th ult. Brother Coultart preached in the morning a very instructive and interesting discourse from Gen. xxviii. 16, 17. After which, he gave a short but clear account of the economy and government of our churches, and shewed from the Scriptures, the duty of all united in church fellowship to contribute as far as they were able, towards the support of the ministry

which they enjoy. About 40*l.* were collected after the service. Brother Flood preached in the afternoon from 2 Cor. iv. 6. and brother Barton in the evening from Matt. xiv. 34—36. The place was crowded all day, and the amount of all the collections was 65*l.* 14*s.* 2*d.* and a gold ring, which some one gave in the evening, probably for the want of money. Yesterday we baptized 37, and received them into the church, the names of whom, we hope are written in the Lamb's book of life. May the Lord enable them to walk worthy the profession they have made.

"Our chief object in erecting galleries so soon, has been to render the place more cool, as well as make provision for an increasing congregation. Many who attended for a time, discontinued on account of the heat, which at our union meetings, such as the weekly and monthly lectures, Missionary and school prayer meetings, &c. was frequently in the pulpit above 100 degrees of Fahrenheit. To preach in such an atmosphere you will readily allow was greatly to endanger health. We have now taken away part of the floor, and made a complete chapel of it, which will accommodate 1000 people. This alteration has been attended with considerable expense, the people here have strained every nerve, and are still exerting themselves to the utmost. But we want help.

"I believe I informed you in two of my former letters, that it was thought advisable by my brethren that I should go to America and beg for the purchase money, with a view at the same time of recruiting my health, which, Providence permitting, I am about to carry into effect speedily.

"My health renders it necessary for me to leave my present arduous duties for a time, and this is recommended as the best plan both for the mission and myself. Now to shew you that I am not acting thus, without due consideration, I will transcribe the recommendation which brother Coultart has written to my case, and which is signed by the names I shall copy. 'We consider it our duty on behalf of the church, to testify, that its members are a poor people and incapable of doing much towards the support of their esteemed pastor, who, for the last five years has laudably exerted himself in the duties of a school to relieve them, and the friends of the Baptist Missionary Society at home, from the onus of his support. His health being impaired by the discharge of such varied and arduous duties as those of a school and church combined, we with the church unite in recommending a visit to the continent of America; that he may acquire by the blessing of God, health and strength for his future labours, and aid his poor and affectionate people in the liquidation of their heavy debt.' Signed 'James

Coultart, Kingston; James Phillippo, Spanish Town; William Knibb, Port Royal; James Flood, Annotta Bay; Edward Baylis, Mount Charles; J. Burton, Port Maria.' I could not send the case to our brethren in the west end for signature; but in a letter I received from brother Mann last post, he thus writes on the subject—'We will not cease to pray for you, that he who was Abraham's God, may be the breaker up of your way, and that you may speedily return laden with their bounty, and in the fullness of the blessing of the gospel of Christ.'"

HOME PROCEEDINGS.

CORNWALL.

The annual services of the Auxiliary in this county were held in the month of July, when Messrs. Birt of Portsea, and Copley of Oxford, kindly attended as a deputation, and employed their energy and eloquence in advocating the cause of the Baptist Mission.

Public meetings of the Associations composing this Auxiliary were held at Truro on the 8th, Redruth 9th, Falmouth 10th, Helston 11th, and Penzance 14th of July. Sixteen sermons were preached for the benefit of the Mission; eight by Mr. Birt, at Truro, Grampond, Chacewater, Falmouth, Redruth, Gwennap Pit, and Helston; and eight by Mr. Copley, at Falmouth, Flushing, Truro, Penzance (Jordan chapel and Queen-street), and Penryn.

Our thanks are due to the Methodist brethren for the use of their chapel at Helston, and the obliging offer of their spacious chapel at Gwennap, should the weather be unfavourable for preaching at the Pit; and likewise to the Independent brethren, for the use of the chapel at Penryn.

The eighth anniversary of the County Auxiliary Society was held in Jordan chapel, Penzance, on the 14th of July. In the afternoon, at a missionary prayer meeting, which was well attended, brethren Beddow, Bond, May, Clarke and Shoveller, engaged in imploring the divine blessing. In the evening the public meeting was connected with that of the Penzance Branch Association. On this occasion Thomas Ellyett, Esq. of Portsea, fulfilled the duties of Chairman with great ability and zeal. The business of the Penzance Association having been briefly attended to, the Secretary read the eighth report of the County Society, from which the following passages are extracted:—

"Your Committee cannot forbear express—

ing delight, that considering the limited extent of your Society, and the confined resources of the churches of which it is composed, the Cornwall Auxiliary does not come behind in its support of the Parent Institution. Its receipts for the year ending July 1827, were 163l. 19s. making in seven years a total of 1342l. 16s. 2½d. The receipts for the current year will, it is confidently expected, equal or exceed the amount of the last year.

"Your Committee rejoice that the exertions of Sunday school children, in favour of the good cause, have been considerably increased.

"They are also happy to express their persuasion, that the interest of their constituents in the operations of the Parent Society, and their attachment to its excellent and long-tried principles, were never so great as at the present moment. That the Baptist Missionary Society should be opposed by the god of this world, and subjected to severe and afflicting trials, cannot be considered surprising. No strange thing has befallen it in such a visitation. If any of its friends, forgetful of its principles, have gloried too much in men, is not paternal love manifest in every trial which recalls them to humble dependence on that God who will not give his glory to another? Viewing the afflictions of the Society in this light, it becomes 'thrice dear for all its sorrows;' and will doubtless, 'when tried, come forth as gold.'"

The resolutions were moved and seconded by Messrs. Beddow and Spasshatt, Copley and Bond, Burchell and Birt, May and Lane. In the course of the evening an extra subscription was proposed by our zealous friend Mr. Spasshatt, and promptly carried into effect. The glowing zeal and impassioned eloquence of the speakers produced a powerful impression on the assembly; so that "the multitude were of one heart and of one soul," as to the grand object for the promotion of which they had been convened.

All the services of this anniversary have been animating and delightful. The labours of our highly valued brethren Birt and Copley have been truly acceptable; and throughout their interesting tour, the Great Head of the Church has afforded the most evident indications of his presence and blessing.

E. C.

BIRMINGHAM.

July 31, 1828.

The various meetings connected with this Auxiliary have been held during this and the preceding weeks, and the result has proved highly

gratifying and satisfactory to the friends of the Institution. At Cradeley and at Bromsgrove circumstances rendered it necessary to hold the anniversaries about three weeks ago, and the kindness and zeal which the friends in those places have long cherished towards the Mission were apparent in collections, which, for their circumstances, may be deemed liberal.

On Lord's day last, July 20, sermons were preached in aid of the missionary cause—at Coventry, by the Rev. J. Dyer; at Birmingham, by the Rev. Messrs. E. Carey and S. Saunders; at Bilston and Coseley, by the Rev. F. Franklin; at Brettle-lane, Netherton, and Coppice, by the Rev. S. Green, and at Dudley and Providence, by myself.

On Monday evening, July 21, the annual meeting of the Coventry Branch Society was held in the Rev. F. Franklin's meeting-house, which was crowded with a respectable audience, who evinced a deep interest in missionary undertakings. The proceeds of this branch during the year amount to upwards of 100l. On the following evening the anniversary of the Auxiliary was held in Mount Zion chapel, Birmingham, in which the Rev. T. Thonger officiates. This large chapel was well filled, and the appeals made on that occasion by the various speakers, among whom were the Rev. Messrs. E. Carey, J. Dyer, S. Saunders, J. A. James, T. East, T. Waters, and S. Green, produced a deep impression and lively interest in favour of the mission. Trials and afflictions have befallen the conductors of this mission, but all who were present at this meeting must have felt, that notwithstanding any imperfections which may have attended the frail beings whom the Lord condescends to employ in his work, either at home or abroad, the interest which true Christians feel in the missionary cause does not suffer the slightest abatement. When the Secretary of the Parent Institution had distinctly referred to the pecuniary inconveniences which the Society feels, in consequence of the late proceedings in Jamaica, and appealed to the meeting, whether any of our agents abroad should be recalled for want of funds, the Rev. J. A. James rose a second time, and with much feeling and energy stated, that he was not aware of the embarrassments in which the Committee were involved by the circumstances which had been mentioned, that immediate efforts ought to be made to relieve them of this burden, and that he would pledge himself for 10l. if the meeting would raise 100l. extra for this purpose. This kind and gene-

rous challenge was immediately accepted by Mr. T. King, the former treasurer of the Parent Society, by Mr. Owen Johnson, our treasurer, Mr. Wm. Lowe, and Mr. J. Deakin, who came forward with donations to the same amount: an anonymous friend immediately handed 10l. to the platform, others followed with 5l. and smaller sums, and upwards of 100l. was thus contributed in a very short time by about twenty persons. And many individuals who had placed their contributions on the plates as they were handed to the seats, felt disposed to increase their offerings at the doors of the chapel, so that the collection of the evening amounted to nearly 50l.

The pecuniary contributions of this Auxiliary for the past year, including the generous donations of its steady friend Mr. J. Deakin, are about 825l.

The amount of contributions is gratifying; but far more gratifying is the warm and devout attachment expressed towards the missionary cause generally, and the Baptist mission particularly, as it affords a pledge of continued, and I trust increased exertion, on behalf of a Society, which has been the honoured instrument in effecting much for the spiritual benefit of the heathen, and which, it is devoutly hoped, it may please the God of grace still to own and bless, that it may have the pleasure of sharing, with kindred Institutions, the delight arising from a view of the progress of Immanuel's cause, who is evidently going forth conquering and to conquer.

T. MORGAN.

DEPARTURE OF A MISSIONARY.

Our esteemed Brother, the Rev. William Yates, left town for Gravesend, accompanied

by the Secretary, on the 12th ult. and embarked the next morning, on board the *Lady M'Naghten*, Capt. Faith, for Calcutta. His short visit to his native country, as well as the homeward voyage, has been very beneficial to his health, and we trust he will be permitted, not only to resume, but long to continue, his important labours in the Missionary cause. It may not be improper to add, that by arrangements made before Mr. Yates left Calcutta, his visit to England was accomplished without any charge on the funds of the Society.

SCOTTISH MISSIONARY SOCIETY.

We have just been favoured, by the Directors of the Scottish Missionary Society, with a copy of the New Testament, and of the Pentateuch, translated in the Turkish language, by the Rev. John Dickson, their Missionary at Astrachan, and printed in that city by John Mitchell. These translations are in what is termed the plain Turkish idiom, and in executing them, it is stated that essential assistance was derived from the version of Hafi Bey, published at Paris by Professor Kieffer, under the auspices of the British and Foreign Bible Society.

The fact that the word of God is thus prepared in an intelligible form, for the many millions who wear the Ottoman yoke, acquires great additional interest from the political dangers which at this moment threaten that mighty empire. May it not be hoped, that the events to which we refer are symptoms of the approaching downfall of that terrific and awful imposture which, for many ages, has extended its baleful influence over so large a portion of the human race?

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1828, not including individual Subscriptions.

FOR THE MISSION.
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:—

£ s. d.

Birmingham, Collections at Public Meeting	48	7	8
A Young Lady, from funds at her disposal	2	0	0
Extra Contributions at the close of the Public Meeting, July 22	111	2	0
Sundry Subscriptions	7	7	0
Cannon-street, Collections, Subscriptions, &c. including sundry donations 85l. from Mr. John Deakin....	196	0	10
Bond-street, Ditto Ditto	142	9	2
Newhall-street, by Rev. John Poole	4	3	3
Arley Hall, by Mr. Mowbray	2	0	0
Bilston, Penny Society and Collection	9	9	6
Less expences,	1	13	4
	7	16	2

Birmingham Auxiliary, continued:—

Bridgnorth, Subscriptions and Collections			24	11	0
Less expences.....			2	7	9
				22	3 3
Brettle Lane, Collections, &c.....				5	12 9
Bromsgrove, Collections, Penny Society, &c.....				27	18 8
Coppice, Collection				1	0 0
Coseley, Do. and Penny Society				8	6 9
Ditto, Providence Chapel				2	17 3
Coventry, Collections and Subscriptions.....			103	9	1
Cradley, Do. Do.				17	10 7
Dudley, Do. Do.....			15	8	11
Less expences.....			0	17	0
				14	11 11
Henley in Arden, Collection.....				2	10 0
Kidderminster, Collection and Subscription				14	2 0
Netherton, Do. Do.....				10	12 6
Tewkesbury, Do. Do.....				61	12 6
Wittenhall Do. Do.....				10	12 11
				824	6 3
Previously acknowledged, and sundry expences....			165	3	7
				659	2 8
Liverpool, Auxiliary Society, (on account) by W. Rushton, Esq.			100	0	0
Westbury, by Mr. John Wilkins, (<i>West India Fund</i>)			2	0	0
Committee of the Youth's Magazine, for Educational purposes, by W. B. Gurney, Esq.				25	0 0
Towcester, Collection and Subscription, by Rev. J. Barker.....				5	4 0
Aylesbury, Friends, by Mr. Reynolds				2	0 0
Colchester Subscriptions and Collection, by Rev. J. Statham			32	0	2
Little Wild-street, part of a Collection, by Mr. Paxon				2	4 0
Eldon-street, Moorfields, Ditto, by Rev. J. B. Shenston				2	0 0
Ashwell, Herts, Moiety of Contributions, by Rev. Thos. Towne				4	7 3
Hammersmith, Collected by Miss Gurney.....			3	8	6
by Mr. Mundy			3	11	6
				7	0 0
J. N. Coffee, Esq.				1	1 0
Wales, South East District of the Eastern Association: viz.—					
Hengoed, Church			2	2	0
Rumney, Collection			0	9	0
Merthyr :					
English Church Collection..			3	7	7½
Ebenezer.....			1	0	0
Rev. T. Harris			0	10	0
Mr. D. Evans.....			0	5	0
G. Morgan			0	2	6
D. Williams			0	5	0
D. Davies			0	2	6
W. James			0	2	6
W. Jones			0	5	0
R. Lambert.....			0	2	6
H. Charles			0	5	0
W. Perkins			0	5	0
— Morgan			0	5	0
Bridge End, Collection			1	0	0
Carmel, do.			0	10	6
Ynysbrach, do.			0	10	0
Blaenygwent, do.			1	0	0
Cowbridge, do.			1	0	0
Treves, do.			0	6	6
Columston do.			0	7	0
St. Mary's Ch. do.			0	10	0
Penlline, do.			0	5	9
Hendredenny Hall, Mrs. Williams, 2 years.....			1	0	0
Abersychan, Mr. W. W. Phillips			1	1	0
Tredegar :					
Collection at the Ann. Meeting			11	12	1½
A Friend.....			1	0	0
Mr. J. Williams			1	1	0
T. Griffiths			0	10	6
R. Jones			0	5	0
T. Parry			0	5	0
J. Llewellyn			0	5	0
W. James			0	2	6
Mrs. S. Williams			0	5	0
Bethesda.....			1	1	0
Hengoed.....			1	14	0
Castletown			1	0	0
Do. Mr. W. Williams			10	0	0
Cadixton			0	10	0
Caerphilly			1	1	0
Pontheier :					
Sion Chapel, 1d. a week.....			1	1	0
Mrs. Jenkins ..			1	1	0
Mr. W. Jenkins ..			1	1	0
Mr. J. Jenkins ..			1	1	0

Pontrhydryan :				Abergavenny :			
Penny a week.....	2	2	0	Rev. W. Thomas	1	1	0
Mr. W. Conway.....	1	1	0				
Snailbeach, Penny Subscriptions.....					3	7	2
Small Donations					1	12	10
Rev. Mr. Lakelin, 2 years					1	0	0
							46 9 6
							6 0 0

Thrapston Auxiliary Society, by Rev. S. Green :*

Collection at Irthlingbro', Rev. J. Allen, April 21, 1828..	3	9	1½
School Box at Ditto	0	12	1¼
Collection at Woodford, Rev. H. Tonkin, April 22.....	2	10	0
Collection (part of) at Thrapston, and small Subs. April 23	8	13	8¼
Collection at Aldwinkle, Rev. D. Parkins, April 24.....	3	7	6
Collection at Oundle, Rev. J. Chadwick, April 25.....	1	5	1

Subscribers to Thrapston Auxiliary :—

Attenborough, Mr.	0	10	6
Baker, Mr. John	1	0	0
Baker, Mrs. Islip.....	1	0	0
Blunsom, Mr.	0	10	6
Bateman, Mr.	0	10	6
Green, S.	0	10	6
Hill, Messrs.....	1	0	0
Hogg, Rev. R.	2	0	0
Lewin, Mr.	1	1	0
Stevenson, Mr. and Family	1	6	0
Tebbutt, Mr. Sanders	1	0	0

Profits of Sale by Young Ladies, for West India Schools ..	3	13	6
			34 0 0

* The amount (£34) acknowledged in our last Number.

TO CORRESPONDENTS.

Several volumes of Baptist and Evangelical Magazines, Reports, &c. have been received from the Rev. Joseph Tyso, of Wallingford, and Thomas, of Temple Coombe.

Packages of Pincushions, &c. designed as rewards for the negro children in Jamaica, have arrived from Stirling, kindly forwarded by Miss Jean Grant; and from Aldwinkle, Northamptonshire. The latter parcel, we understand, was prepared by a little girl, eleven years of age, belonging to the Sunday school in that village. Such proofs of benevolent interest in the welfare of others, at so early an age, are highly gratifying.

A large case, containing articles of taste and utility, designed for sale in Calcutta, for the benefit of the Female Schools there, and furnished by the liberality of Ladies at Cambridge, by Mrs. Edmonds, arrived too late to go by Mr. Yates, but it shall be forwarded by the earliest opportunity.

Mrs. Coultart has obtained £40 in Kingston towards the erection of a Female School, which is felt to be a most desirable object, as the result of a Bazar, the materials for which were kindly supplied by Ladies in Bristol and elsewhere. Mr. C. wishes us to mention this, in the hope that Ladies in other parts of the kingdom may be induced to follow this pleasing example.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are requested to remit the same without delay, as payments are coming due in this month (September) far exceeding the amount of the balance in hand.

A Country Friend expresses his earnest desire that Missionary Boxes were more generally introduced, having witnessed the beneficial effects in the district where he resides. Any number required will promptly be furnished, on application at the Mission House, at the low price of 1s. 6d. each.

Friends desirous of making arrangements for the anniversaries of Auxiliary Societies, and other similar services, are respectfully informed, that our esteemed Brother, Mr. Carey, is fully engaged through the present month, and for a great part of October.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with a List of Contributions, &c. To be had at the Baptist Mission House, Fen-court, Fenchurch-street, London. Price to Non-subscribers, One Shilling.